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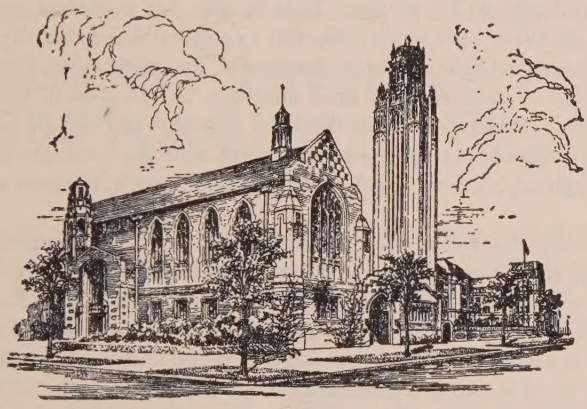
The Chicago Theological Seminary

REGISTER



Christian Theology: Its Distinctive Genius	*John S. Whale*
The Hand of the Lord	*Charles W. Gilkey*
The Role of Religion in the Contemporary Moral Crisis	*A. C. McGiffert, Jr.*
The Perils of the Way	*Frederick M. Meek*
The Third Annual Church Vocations Conference	*Robert Allard*
Ten Years Out	*Class of '42*

World Church Fellows, Alumni Notes, Book Reviews,
and The Hammond Library Extension Service Bulletin

HONG KONG, MANILA, KOBE, KYOTO, TOKYO, HONOLULU

Fabulous place-names, lying on the edge of mystery and longing for me for decades! And then last December and January, while serving as Protestant chaplain on the forty-day Christmas cruise of the "S.S. President Cleveland," I visited them briefly. Mrs. McGiffert accompanied me. Mr. Walter Templeton of the C.T.S. Board of Directors and Mrs. Templeton made most of the trip with us. Such a welcome we received in each place!

Hong Kong: Christian faith and life stand in sharp contrast to the common religious practices of the Colony. Our fellow-Christians have little trouble with the slogan, "Let the church be the church." In every Christian funeral and wedding service many non-Christians are likely to be present. That is why our ministers consider that these services provide them with a most effective evangelistic opportunity.

Manila: Estimated at less than 3 per cent of the population, Protestants exert an influence all out of proportion to their numbers. Credit goes to Silliman University, Union Theological Seminary, and the local churches with their strong educational programs. Unfortunately, we missed connections with the Seminary World Church Fellow, Angel Taglucop, but we heard encouraging and grateful words about him and his work.

Japan: Of the thirty-eight C.T.S. alumni and former students in Japan, we met twenty-seven, thanks to the painstaking arrangements made for our visit by Ray Oshimo, '27, and Gordon Dalbeck, '50. Dr. Oshimo is dean of the Theological Seminary of Doshisha University and one of the three police commissioners of the city of Kyoto. Dalbeck has to undergo a few more months of tough and weary language study before he and Ruth move to the southwest coast of Honoshu, where he will work at what he believes is the key to the growth and expansion of the Christian movement in Japan, i.e., the local church. C.T.S. men and women in Japan include pastors, teachers, college presidents (plural), denominational secretaries, a settlement worker, the head of a girls' school, as well as laymen. I wish there were space to name them all and speak of each one's work. They presented to us the problems of the new missionary strategy in Japan, the patterns of the life in the local churches, the contrast between Japanese and Western culture arising out of the difference in basic religious assumptions on which each culture is grounded, questions of the possibility of grafting democracy on to the native Buddhist root. Christian leadership in Japan needs reinforcement. Who will be the next C.T.S. alumnus or couple to go to Japan, I wonder?

When next you visit the seminary, ask to see the reproductions of colorful Japanese woodblock prints which the faculty of Doshisha Seminary has given to our faculty.

Honolulu: Joseph Brady, '47, associate minister of Central Union Church, did major honors here. Outstanding impressions: the absence of skin-color discrimination in our churches; a meeting of forty ministers, including several C.T.S. men, gathered under the auspices of the Church Federation in a day's retreat to consider the problems of theological education.

A. C. McGiffert, Jr.

The Chicago Theological Seminary Register

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XLII MARCH 1952 NUMBER 2

CHRISTIAN THEOLOGY: ITS DISTINCTIVE GENIUS

By JOHN S. WHALE

[*This is substantially the first of three lectures on the Alden-Tuthill lectureship delivered during Ministers' Week under the general title, "The Relevance of the Gospel." Dr. Whale, sometime President of Cheshunt College, Cambridge, England, and Headmaster of Mill Hill School, is now Visiting Professor of Christian Theology, Drew University, Madison, New Jersey.*]

IT WAS thirty-five years ago, and we were in the Aegean, at night, hugging the Greek coast as we steamed north to Salonika. The "Britannic," a hospital ship of 50,000 tons, had just been sunk in the darkness. The German torpedoes compelled us to change course constantly. I remember that even when dawn came, the fog was cold, dirty, and forbidding.

And then I saw it, through one of the forecastle portholes, nine thousand feet up: the crest of a mountain, glimpsed for a few moments through a rift in the fog, and shining like crystal in sunlight which was nowhere else visible. It looked like a bunch of roses in heaven.

Let me not sound sentimental about Mount Olympus. I would add only this—it was its *unearthly* majesty which was so breathtaking; its glory seemed all untouched by "the smoke and stir of this dim spot that men call Earth." Olympus, dwelling place of the immortal gods according to the Greeks; symbol of the divine in all its unutterable sublimity; eloquent of the infinite distance between the divine and the human, between the eternal world of celestial light and the pathos of man's mortality here in the valley of the shadow.

FROM PLATO TO PLOTINUS

I am not thinking here, of course, of the earlier epic stage of Greek theology, with its gods and goddesses who are always sending or coming down to earth and interfering capriciously with mortal men. I am thinking, rather, of seven centuries of religious speculation from Plato to Plotinus, which outsoared all such

anthropomorphism and gave to Hellenistic culture a metaphysic, if not a faith. Indeed, can we fully appreciate the Hebraic view of the universe, which reaches its perfect expression with belief in Christ, unless we see it in contrast to this Greek or Hellenistic view? That contrast concerns us here in three ways.

1. In the first place, for Hellenism God is "It" rather than "He" or "Thou." The divine is utterly impersonal, its changeless essence all untroubled by the changing fashion of this world. It is the heaven of pure Being, in the unknowable depth of its passionless infinitude, for which this world of sin, pain, and death—this temporal process of "becoming"—is no more than a passing shadow. Here in this world of sense and time are the "many," in all their variety, multiplicity, and restless movement; beyond is the One, unmoved, impassible, ineffable, inscrutable, transcending every attribute or definition conceivable by man—the One who is "one and all alone and ever more shall be so." That is the first thing to be noticed about this Hellenistic or Gnostic or Neo-Platonist conception of ultimate Reality—of God.

2. From such presuppositions a second conception springs inevitably, namely, that man's history has no ultimate meaning. The stream of time in which we find ourselves immersed—in Chicago or Oxford, in New York or Moscow—has no final reality, goal, or value. To quote the Platonist, it is no more than "the moving image of Eternity." The wise man, said the Stoic, is not concerned with time. History itself—in all its concreteness, matter-of-factness, waywardness; all its lies, brutalities, degradations; all its glory and all its shame—is only a breaking wave on the ocean of absolute being; it is ultimately meaningless; it makes no difference to the motionless self-contained calm of eternal Reality; it leaves God (Aristotle's "apathetic" God) unmoved. And we may not dismiss this view of the universe, this sense of the final meaninglessness of history, as a passing extravagance of the second and third centuries of our era. Philosophical and religious systems in East and West, from that day to this; theosophies and mysticisms in their many forms; these, too, look with yearning beyond the tumultuous multiplicity, the gross and carnal hurly-burly of finite existence. Life itself is the evil, tied and bound as it is within the prison-house of the body; conditioned, if not determined, as it is, by the blind processes of nature, the ceaseless flux of events, the hard facts and irresistible forces which inhere in what Shakespeare called "this muddy vesture of decay." There is the second fact which differentiates Hellenism from Hebraism, Neo-Platonism from the Christian faith.

3. But since the greatest of human concerns is redemption—a real victory over evil and a real vindication of the good—is there *no* salvation, no redemption of man from the frustration and corruption of this mortal life? Is there no way across the infinite gulf to and from the timeless perfection of God? Is there no ladder set up on earth, the top of it reaching to heaven, with the angels of God ascending and descending upon it? Well, in the third place, the Hellenist tradition answers that redemption means escape from the hurly-burly. It knows nothing of a Kingdom of God, coming in power and great glory on earth, to be consummated at the last in heaven. It cannot conceive of the events of time as being lifted up into eternity, transformed and made part of eternity, by the redeeming power of God. Whereas for St. Paul death is the last enemy, for Plato and his successors death is the great Deliverer. Whereas the Christian tradition speaks of the resurrection

of the body, i.e., life in the eternal world which is to be organically continuous with our full, personal life in the body here, the Greek tradition speaks of the immortality of the soul. Your mystic longs for deliverance from this temporal existence. I would remind you, in passing, that it was as a mystic rather than as a Lutheran that Johann Sebastian Bach sang, "Komm, süsser Tod" ("Come, sweet Death"). The Bible never speaks thus. This is alien to its Hebraic genius. Death is not sweet. Nevertheless, for monists in all ages, the pure gold of man's immortal spirit must be set free from the base material alloy of finite individuality; and salvation consists either in the ultimate loss of individuality, as in mysticism, or (as with Hegel) in the division of the self into a particular and a universal self; and to pass from the former to the latter is to be redeemed. And all the glittering spontaneity of man's history, all the richness and variety which has marked the temporal process—Shakespeare's mighty line, Beethoven's *Ninth*, the heroism of a Captain Oates, the sainthood of a Joan of Arc, all the learning in the British Museum, all the love between man and woman, parent and child, friend and friend, which makes bereavement our immemorial agony—all this will not be fulfilled in eternity but annulled and lost forever. Go home and read again the most memorable and moving statement of this philosophy in our language:

The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many colored glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments. Die,
If thou wouldst be with that which thou dost seek!
Follow, where all is fled.

THE HEBRAIC-CHRISTIAN VIEW

Now the Hebraic or Christian view of the universe, of which the Bible is the living monument, is so different from all this as to be almost its complete opposite. For our purpose this difference may be summed up under two heads.

1. In the first place, for the Hebrew the ultimate Reality is personal, the living God. Indeed, a Hebrew never used such an expression as "ultimate Reality." For him, God is not an abstract philosophical entity but a transcendent moral person; not the unique and therefore unknowable Ground of all that is, of which the only possible predicates are negations, but "Him with whom we have to do." As personal, righteous Will He who is eternally transcendent and wholly "other" is nevertheless nigh unto men. The whole conception is not static but dynamic. The God of the Bible is always alive, terrible in judgment, mighty to save. He is no Olympian Absolute far removed from this material, temporal order, but its creator, sustainer, and redeemer; ever active in human history, and known for what He *is* by what He *does* there, in the mighty acts of His judgment and mercy. "Thou art the Lord and there is none else; from everlasting Thou art He. Thy righteousness standeth like the strong mountains; Thy judgments are a great deep. With Thee are all the issues of life." That is the genius of Hebraism. But it is further elaborated. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not on Olympus that thou shouldest say, Who shall go up for us to Olympus and bring it unto us that we may hear it and do it? . . . But the Word is very nigh unto thee." Indeed, the Hebraic genius of the Bible is still further elaborated; the implicit logic of the Old Testa-

ment becomes explicit in the New: "the Word was made flesh, and dwelt among us, and we beheld His glory."

2. In the second place, for the Hebrew, time is real because it is God's creation and God's instrument. History matters, because it is the workshop of God's eternal purpose. Indeed, revelation means that certain facts and acts of the hurly-burly of history disclose and mediate the mighty acts of God with power and great glory. Whereas to Greek speculation history is very little more than a shadowy symbol, to Hebraic-Christian faith it is the instrument of God's dynamic Self-disclosure, and the roaring loom on which the garment of His sovereignty is woven. In short, contrary to much popular supposition, Christianity is not a "spiritual" religion: its Hebraic genius is as much "materialist" as it is transcendental. Like Wordsworth's skylark, it is "true to the *kindred* points of heaven and home." It insists that heaven and earth, God and man, are kindred in the sense that God has created time and the world to be the theater of His glory and the revelation of His eternal grace in redemption. The Hebraic-Christian faith takes this world seriously, therefore reckoning realistically with its inescapable relativity and tension and refusing to belittle—much less to ignore or repudiate in the name of a false spirituality—the physical foundation and structure of man's spiritual existence in time. In and through Him who for us men and for our salvation came down from "Olympus," took flesh and dwelt among us, Christians worship the transcendent God. The Christian Gospel *is* a word from heaven; it is "wholly other"; but it is uttered in terms of flesh and blood; it proclaims a victory over sin, pain, and death won here by the eternal God Himself, in and through the stuff of historic Action and Passion.

In short, this belief in the transcendence of the Creator who is nevertheless intimately related to the world of His creation is the living, paradoxical heart of biblical religion. In the "here-and-now" of the time process, God the omnipresent and the eternal makes Himself known, gives Himself to the uttermost. The Creator is Himself the Redeemer. Necessarily and obviously, the concern of religion is with the absolute, the supra-historical, the eternal. Yes. But the supreme paradox of the Christian religion is that the eternal God has given Himself to sinful man—fully and at inconceivable cost—in Christ, Incarnate, Crucified, and Risen from the dead.

THE ISSUE OF CHRISTOLOGY

And so we come to the central theological issue which we can neither evade nor ignore nor solve—the abiding issue of Christology. Sin being what it is—our rebellious alienation from God—either our redemption must come from God or we must remain unredeemed. But it is historic, experienced fact that our redemption *has* come through Jesus Christ and Him crucified. Thus the distinctive genius of Christian theology is disclosed in a seeming contradiction, this rationally impossible combination of deity and humanity in one Person.

In the Action and Passion of that Person, Deity calls, saying: "Come unto Me all ye that labour and are heavy laden . . . and ye shall find rest unto your souls." And in the Action and Passion of that same Person, Humanity answers, saying: "Lo, I come; in the volume of the book it is written of me; to do Thy will, O God." God was in Christ reconciling the world unto Himself.

In chapter 2 of Philippians, St. Paul, a Hebrew of the Hebrews who has become a Christian, strains Hebraic mono-

theism almost to the breaking point as he proclaims Christ's right to our worship.

In the word *God-Man* which he has newly coined out of the crucible of experience, Origen, the Christian Platonist philosopher who has become a great biblical scholar, strains to the breaking point the fundamental axiom of Hellenism, namely, that the divine and the human are necessarily and eternally disparate.

In short, Hebraism and Hellenism were there modifying their respective ways of understanding God and man, in the light of what God had done in the Man, Christ Jesus. I need not tell you that this theological modification was a long and painful process, dominating the first five centuries of the Christian Era. At Nicaea the Church proclaimed that the Son, who took flesh and became man, was eternally consubstantial with the Father. At Chalcedon it proclaimed the mode of that Incarnation; the eternal Son, the second person of the Trinity, took man's nature upon Himself in Jesus Christ: two natures, not two individuals, were and are conjoined in the one person, the properties of each being preserved in the union, and the human nature being impersonal. There it is, the Two-Natures Christology, the definitive and orthodox Christology of the Church catholic, the *specifica differentia* of the Christian religion.

Is Christology the vain attempt to apprehend reflectively that which necessarily transcends all reflective apprehension? If so, we shall agree with the oft-quoted sentence in the first edition of a famous Reformation treatise that the knowledge of Christ is not to be equated with Christological speculation. Indeed, we may boldly adapt Matt. 16:17, saying "Blessed art Thou, Philip Melanchthon, for Nicaea and Chalcedon did not reveal it unto thee, but the Father which is in heaven." Melanchthon knew that saving knowledge of the Redeemer is revealed only to faith and that such faith is *fiducia* before it is *assensus;* it is commitment and trust and devotion to Him that loved us rather than the recitation of the correct Chalcedonian formula about Him.

Yet the Christological problem is always with us, and it will not be ignored. Some men have to serve God with the mind, even here. As Melanchthon became older, therefore (or, as some prefer to say, as the cloven hoof of Protestant scholasticism began to show itself beneath his preacher's gown), he silently withdrew the famous sentence from later editions of the *Loci*. I am sorry that he did. We can never have too much of such truly evangelical testimony. Indeed, I confess that I treasure the story of the American divine at the ecumenical conference on Faith and Order in Edinburgh, who attended a session devoted to the classic faith of Christendom, where Brunner was doubtless arguing with the impenitent Liberals, and the Eastern Orthodox were being annoyed by the controversial methods of the (late) Bishop of Gloucester. On emerging from the session our brother was heard to say to a fellow-delegate: "Say, what *is* this Nicene Creed? I'd like to see a copy."

You, my younger brethren, who are not yet ordained to the ministry of the Word and the Sacraments, and who are still pursuing your studies at one of the most famous centers of theological learning in the world, you will find that story as refreshing, I hope, as I do. Any students of patristic theology who have spent time and strength on the savage logomachies, the dreary, hair-splitting, Christological debates of the fourth and fifth centuries, and have come near to that mood of exasperation which would dismiss the whole matter as a clutter of mythological verbiage, will know what I mean. The final issue between Alexandria and Anti-

och in the drafting committee during that last week at Chalcedon—"of two natures" or "in two natures"—not to mention the intrigue and bribery which accompanied it, is it not astonishingly artificial when seen against the background of the Gospel of St. Mark? In his book on the Synoptic Gospels Holzmann went so far as to describe it as "the soaring flight of pious Christological imposture" ("die himmelstürmende Hochfluge des frommen Christologischen Schwindels"), and have we not known moods of like vexation when we have come near to agreeing with him?

Well, yes and no. Most of us understand Calvin's contention, when he was replying to the calumnies of Peter Caroli, that the Nicene Creed is more fitly sung than recited as a confessional formula ("carmen magis cantillando aptum quam formulam confessionis"); presumably, too, we prefer singing the *Te Deum* to reciting the *Quicunque*, the so-called "Athanasian" Creed. I must add, however, that only the theologically illiterate, who mistake sloth for acumen, will belittle the wonderful technical achievement of the Cappadocian, Antiochene, and Alexandrian fathers, as they grappled with the abiding Christological paradox in terms of the only intellectual categories available. Their subtle definitions, so far from being irrelevant, are highly instructive; as dogmatic apprehensions of evangelical truth, they belong to the data historically transmitted to us across the centuries and the continents; but I need hardly add that they are not necessary to salvation! To say, as the *Quicunque* does, that unless we confess its orthodoxy we shall perish everlastingly is error far greater than any truth which its brilliant paradoxes conserve. The most meticulous confession of ecumenical orthodoxy *can* be the height of religious unbelief; and if ever it be used to unchurch those who are content to believe simply in Christ and Him crucified, it becomes perilously akin to the sin against the Holy Ghost.

THE TWO-NATURES CHRISTOLOGY

It is common knowledge that damaging criticisms have been brought against the Two-Natures Christology during the last hundred years, but I shall not be thrashing straw or wasting time if I ask you to look at one or two of them for a few moments.

When I first read the Epistles of Cyril of Alexandria with my honored teacher Dr. Vernon Bartlet at Oxford in 1924, he constantly brought me back to what he called "the crucial question." Let us assume the Two-Natures Christology; and let us assume (as we must, since we are not Nestorians!) that Christ was not two personalities but one; where, then, was the seat or form of the one personality? In which Nature? The answer of orthodox Christology was, "In His divine (logos) nature." But how, then, could He be verily and completely human (*perfectus homo*)? How could His experience be like ours, as the Epistle to the Hebrews insists that it was? How could His glorious victory over sin be the pledge of like victory for us through Him? There is the abiding difficulty which attaches to the whole position of patristic orthodoxy. Its thought carefully confesses an incarnate Word in two natures, but its working assumption (so to speak) is really One Divine Nature which absorbs and virtually eliminates what is vitally distinctive of human nature. Greek theology is often criticized as being *at heart* Apollinarian, and if the Logos was the seat of personality in the man Jesus the criticism can hardly be avoided. Let me briefly illustrate from the history of doctrine.

For all his brilliant subtlety, Cyril of

Alexandria betrays his real inclination when he explains the limitation of our Lord's knowledge, as recorded in the Synoptic Gospels. In Mark 13:32 Jesus disclaims knowledge of the time of His coming again: "Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Cyril, like all the Greeks, is embarrassed by this and explains it away by saying: "Christ pretends not to know for the benefit of His hearers, in accordance with His manhood." Some over-tender Anglican commentators have suggested that here Cyril "sails somewhat close to the cliffs of Docetism." "Somewhat close" is good! It is an example of what is known, I believe, as our English genius for understatement. The fact is that here, at any rate, Cyril's elaborate orthodoxy is completely shipwrecked on the Docetist rocks.

If this is the way in which the Two-Natures Christology tends to work out in the Greek East, what of the Latin West? Is there any real difference of emphasis there, as is often alleged? Well, it is true that though the West, like the East, accepts the Chalcedonian doctrine of an impersonal human nature, the underlying tendency of Latin Christology as influenced by St. Augustine is to recognize a real and unambiguously complete personality in the man Christ Jesus. Yet it is sometimes forgotten that even Augustine's famous phrase "homo dominicus" ("The Man who is Lord") may not be taken quite at its face value, since Augustine deliberately withdrew it toward the end of his life, in his *Retractationes*. Further, there is that notorious tenth chapter of the *De Trinitate*, written by the Western father Hilary of Poitiers, which explains that the hunger, thirst, weariness, pain, and ignorance of future events, undoubtedly ascribed to Christ in the Gospel story, were not real for Him in the way that they are for us. Hilary says that such statements represented concessions, not to His necessities but to our habits. But why does Hilary go out of his way to say anything so perversely contrary to the plain evidence of the Gospels? The answer is that he is obsessed with the truth that God is impassible; that the Divine as such cannot suffer. And as it was the eternal Logos of God who became the formative and controlling agency—the acting Subject—for the Two Natures in Christ (the human nature being impersonal), Hilary is piously reluctant to allow our Redeemer's humanity to be really subject to our human limitations. Speaking of Gethsemane and the Cross, Hilary actually says that Christ could not *fear* death, since His purpose was to die only for a moment. But human emotions such as fear are very largely due to limited knowledge. Such limitation is of the very essence of manhood, and the Gospel story plainly attributes it to Christ. The Incarnation would be unreal on any other terms. Nevertheless, from its very presuppositions classic Christology was unable to face such facts. The desperate expedients of a Hilary in the West or of a Cyril in the East to evade the full realism of the Gospel story reduce to absurdity the philosophical assumptions which led to those expedients. The difficulty was inherent and inevitable, since the fundamental presupposition of all Greek theology was not the dynamic, biblical conception of God as Spirit but the abstract philosophical conception of God as Absolute Being and of human nature as radically un-divine. Theology is back again on the inaccessible heights of Olympus, and Christology is almost given over to "Docetism"; that is, to unreality.

I must take you one step further. Just as this is a real issue for the Latin West as well as for the Greek East, it is also real

for Protestantism. Anyone who is familiar with Luther's eucharistic theology knows how close the great Reformer's Christology is to that of Alexandria. The Christology of the Lutheran Church strongly emphasizes the *majesty* of Christ's humanity. The Reformed confessions, on the other hand, are closer to Antioch in insisting on its *reality*. The issue between Brenz and Chemnitz in the sixteenth century was the issue between Thomasius and Dorner in the nineteenth; and in our modern day Brunner actually argues in *The Mediator* that Jesus Christ could not have had a human personality because human personality as such is necessarily sinful. (I yield to no one in my gratitude to Dr. Brunner for his great contribution to modern theology; we are all in his debt. But *The Mediator* is a book which, for many reasons, I feel to be great only in its length!)

And here, to conclude my historical survey, I should like to make a grateful reference to Paul Tillich, who seems to me to have put his finger right on the essential issue. He points out that here is one aspect of the fundamental issue between Catholicism and Protestantism.

How is divine grace mediated to us men? Catholicism is ever reluctant to allow that the treasure of God's grace is given to us in really earthen vessels. The human, finite, and fallible vehicle of that grace must be somehow transmuted or transubstantiated into a divine vehicle. In *The Protestant Era* Tillich gives three illustrations of this. The first is the Church. In spite of its fallibility, its political opportunism, and its sin, "the inevitable expression of its historical relativity" in this fallen world, Catholicism claims that the Church is transformed and sanctified by its divine character. The Church is the Hind, in Dryden's poem:

> immortal and unchanged,
> Without unspotted, innocent within,
> She fears no danger, for she knows no sin.

That is unreal, to say the least! The second illustration is Catholic Christology. As we have seen, the human in Christ must be received by us only through and in His Divine Nature. The third illustration is the Eucharist. The material of the Sacrament is, as such, "filled with divine grace and so transubstantiated."

Protestantism, on the other hand, "asserts the reality of supernatural grace *through* the natural; through a form or vehicle *which remains in itself what it is*" (*op. cit.*; italics mine). Nothing less than the divine itself is given to us, but it is through the full, true, empirical humanity of Christ the Redeemer, *through* the historic weakness and fallibility of the visible Church, *through* the finite material of baker's bread and vintner's wine. "The divine appears *through* these finite realities as their transcendent meaning" (*op. cit.*).

In short, the distinctive genius of Christian theology is sacramental. The Incarnation must be conceived dynamically as a Divine act and process within human history and experience, primarily within the human experience of Jesus Christ. The form or seat of His personality was His humanity rather than His divinity. Origen's famous simile of iron (the human soul) made to glow by fire (the Logos) is surely more in harmony with the witness of the New Testament and of its Hebraic psychology than is the venerable Chalcedonian formula, though that formula did maintain (albeit under the forms of a symbolism seriously inadequate) the precious religious truth of Divine Incarnation in Christ. Its greatest value for succeeding generations was and is that it left the irresolvable paradox as such.

Let me not be misunderstood here.

No merely humanitarian Christology will do, if men are to be true to the faith which the Church has confessed from the beginning. Who is this strange Man upon the Cross? Is He the supremely tragic figure of history and no more; or is His Incarnation, Crucifixion, and Resurrection from the dead eternal Fact in the heart of God and, as its temporal actualization in history, the immovable center from which all history derives its meaning? As mere onlookers we cannot say, for there will be nothing for us to see; the divine Incognito will be impenetrable. Historical research cannot answer this question because it cannot even begin to ask it. Metaphysical discussion cannot as such embrace the question, since the question transcends the aestheticism of intellectual judgment and invades the secret places of the heart, demanding decision there.

Thirty years ago I used to be told that He transcends the powers of our logic to effect a synthesis of His qualities; and (assuming the bare facts of His story to be accessible) that is doubtless true. But it is not vitally or distinctively relevant to the Gospel. For the Gospel is not a conundrum for the intellect, but a Word of divine judgment and amazing grace, addressed to the corrupted will of sinning, suffering, and dying men. We receive it only by faith.

THE HAND OF THE LORD

By Charles W. Gilkey

[*The author needs no introduction to* Register *readers. For thirty-six years he preached and ministered in Chicago's Hyde Park area. Since September he has been interim minister of Central Union Church, Honolulu, Hawaii, where this sermon was preached.*]

Thou hast beset me behind and before and laid thine hand upon me.—Ps. 139:5.

IN MY New England boyhood we used to have great fun with what we called "dark lanterns." They were small round affairs made of metal painted black that completely concealed the glow inside until you opened the shutter—and then a sudden beam of light flashed out into the darkness. With that sudden flash to locate and surprise each other, we boys played burglar and policeman, gangster and detective, and all the other exciting games—social and unsocial—that small boys love.

In my later years those dark lanterns have become for me an inadequate but illuminating symbol of some of the deepest insights of religion into what Milton called "this dark world and wide" and of some of the profoundest convictions of Christian faith about this dark postwar time in which our own generation gropes and stumbles.

In my perplexed college days I used to listen to George A. Gordon at the new Old South Church in Boston, as to no other preacher. He once used a magnificent phrase that has stayed with me in blessing through all the years since—a phrase that the dark lantern helps us to understand: "the interior splendors of religion." How many people we all know whose outward circumstance or physical condition looks as black on the outside as those lanterns. But when even for a moment the shutter is opened, and the inner light by which they live shines out from their faces or upon the shadowed road ahead, their transfiguring secret is

in that instant revealed—the interior splendor of their religion.

Now our text is another one of these dark-lantern affairs, taken from one of the greatest of the Psalms: "Thou hast beset me behind and before, and laid thine hand upon me" (Ps. 139:5). You see what the Psalmist is doing here the more plainly if you bring to the understanding of his great text our crude picture of the dark lantern. He is turning the light of his faith in God, first backward upon the road he has just traveled, then forward upon the unknown way ahead, and, finally, around him upon his present situation.

I

"Thou hast beset me *behind*." Looking backward across the years, he can see now that it was the hand of the Lord that guided him past many a by-path he did not take and into this high road by which he has come. I once asked my Old Testament colleague in the Divinity School about the Hebrew original here translated "beset." He told me that it is a very strong word, regularly used of military sieges, and always connoting pressure.

> So nigh is grandeur to our dust,
> So near is God to man,
> When duty whispers low, thou must,
> The youth replies, I can.

Now Emerson's strong word *must* carries there a double meaning. In youth, when the road of life opens out invitingly ahead, and every fork presents a real choice between open alternatives, that *must* is the pressure of obligation upon conscience, urging the sensitive soul of youth toward the path of duty. But in later life, when the hospital door or the operating room opens before us, or at the end of our journey a low dark door appears ahead, it becomes the *must* of necessity. There is no other way to go. For Jesus himself at the last, both obligation and necessity combined their pressure to make plain his Father's will: "The Son of man must suffer."

A very familiar phrase speaks of the hand of the Lord as "the hand of Providence." In my own student days I had a great deal of honest difficulty with any belief in Providence; and to this day there are plenty of things about it that I do not pretend to understand or explain. But this much I have learned by experience along the road: that what we call the hand of Providence is often not recognizable at the moment but only afterward as we look back from beyond. What we felt at the moment was that pressure on our shoulder pushing us forward. Only afterward, when we got further along and looked back, could we see that it came from the hand of the Lord.

A well-known social worker told me recently that one of her ancestors came to America on one of the earliest shiploads of English Puritans. The pressure for passage was so heavy that many of the applicants had to be crossed off the list for lack of room aboard: and among those so crossed off was the name of Oliver Cromwell. Doubtless that young man, little suspecting what the future held in store for him, was sorely disappointed to be left behind. But looking back across three centuries of British history, especially after the conflicts and prejudices of a civil war have died down, it is not difficult for the eye of faith to believe that the hand of Providence had far greater things for Oliver Cromwell to do, in the development of freedom and democracy for England and for the British Commonwealth around the world, than clearing a farm in the Vermont wilderness.

II

"Thou hast beset me . . . *before*." Looking out into the darkness of the unknown

future, the Psalmist's eye of faith catches a glimpse of the guiding hand of the Lord. Stories about the most taciturn of our Presidents, Calvin Coolidge, have become famous—especially the one about the sermon on sin. Twenty years after his death it was reported over the Chicago radio that Mrs. Coolidge had then said that her husband in his later years was so anxious over the dark days he saw ahead that for two months on end he wouldn't even speak to her—and that this was no easy discipline for a wife! If Silent Cal felt that way about 1929, how long would he have kept silent in 1952?

Perhaps the most famous lines that Burns ever wrote were those in which he contrasts the preoccupation of a field mouse with the present and his own very human anxiety about the unknown future.

> Forward, tho' I canna see,
> I guess an' fear.

That certainly is the state of mind of our "age of anxiety" as we look forward to 1952! At this critical point, the dark lantern helps us not a little. It never undertakes to light up the whole landscape—but only a spot or a step at a time. Just so, as the Protestant Schweitzer and the Catholic Baron von Hügel have agreed in pointing out, Christian faith gives us, not explanations of everything that often remains hidden in mystery, but enough light to give us direction and courage to take the next step ahead.

Some of us will never forget, in the darkest winter of the last war, the slow-spoken, hesitant voice of George VI in his Christmas broadcast to his British subjects throughout the world: "I said to a man who stood at the gate of the year: 'Give me a light, that I may go out into the Unknown.' And he said: 'Put your hand into the hand of God, and go out into the darkness. That shall be to you better than a light, and safer than a known way.' "

III

"And laid thine hand upon me." I have some vivid memories of the Grand Old Man of American college football, Amos Alonzo Stagg. I baptized his three children and officiated at the wedding of his only daughter. I can see him coming down the church aisle with her then or as chairman of our deacons bringing forward the offering or distributing the bread and wine at communion. But my most vivid memory is out on Stagg Field on an autumn Saturday: a tough spot in a tight game; a beckoning finger to a fresh player; a whispered word of counsel; and then, last and best, his grip on the lad's shoulder. . . . He was carrying into that spot, not only his coach's choice, but his coach's confidence and blessing.

"If ye then, being evil . . . how much more . . . your heavenly Father." "Thou hast . . . laid thine hand upon me." It must be that He had confidence enough in us to pick us for this spot.

THE ROLE OF RELIGION IN THE CONTEMPORARY MORAL CRISIS

By A. C. McGIFFERT, JR.

[*President McGiffert delivered this address on an N.B.C. national hookup as part of a program sponsored by the Jewish Theological Seminary. Other participants in the program were Senator Herbert H. Lehman, of New York, and Dr. Louis Finkelstein, president of the Jewish Theological Seminary, New York City.*]

THIS is what the young man said: "Oh, well, what's the use? What does it all add up to anyhow? Let's go out and forget all about it." It is the voice of a man of any age who has lost his religion. He thinks of himself as Mr. Nobody. Everybody else is also Nobody. Deep down, he believes that nobody cares for him. It makes a difference to nobody what he does or what happens to him. Life is just a blowing of bubbles. Some bubbles are more iridescent than others, but all are doomed to plop out into a silly spot of wet.

Such a loss of religious faith is a major factor in the contemporary moral crisis, which so threatens our individual morale as well as the future of our civilization. Moral crisis can be met only on the level of religion. When life begins again to make sense, when we commence once more to think of ourselves as being Somebody, then moral standards will take hold of us again. The crisis will be safely passed.

A main business of religion is to deal with this kind of crisis. Religion as we know it at its best here in America and as it is shared by both Christians and Jews has never backed away from meeting the kind of despair voiced by the man who concluded that life makes no sense.

Religion says first: Face this dreadful fact that oftentimes you feel life makes no sense. Admit it. Let it go deep into you that nothing matters; that you are nothing. Do not turn away from that empty feeling. Do not resort to the time-honored devices of wine, women, and song. Let this bleak fact really take hold of you. What may happen when you do this, when you refuse to make use of excessive liquor, sexual indulgence, or amusement, or get terribly busy? There may come into your soul a feeling that at the center there is some sense to living. Instead of the emptiness that was there, a positive hope may spring up. The inner eye will no longer be blind. It will see light where before all was blank darkness. In the language of religion, this is faith in God. This is the discovery that man—including yourself—is made in the image of God, an image which we may disfigure but which we can never lose.

That is a negative way back to moral sanity. An alternative procedure is to make the acquaintance of some sturdy and saintly figure of history. Really make his acquaintance. Read his words. Meditate on his actions. Identify yourself with him as he makes his decisions, as he struggles with his temptations, as he takes upon himself the burden of the troubles of others and lays his strength at the disposal of their weakness. In due time his energy may begin to flow into you. He will move you from your dead center. The purpose that gives his life motivation and dynamic will awaken in you a

sense of something to live for. The religious word for this is "trust."

Still another positive procedure is for you to associate yourself with a group that is committed to some great cause. You will feel out of place at first among these devoted people. The members of the group will seem to you to be fooling themselves. They won't be able to make you out. You do not fit. But persist. Participate in their worship. Go along. And you may find yourself at last an accepted and acceptable member of that fellowship. You will be able to say that wonderful word "we" and mean it, for you will have become part of a holy fellowship and they will have become a part of you.

Religion employs methods like these to meet the spiritual crisis which underlies the contemporary moral crisis. The religions represented on the program tonight do not make identical use of such methods. We need not become sentimental and say there is no difference in the solutions offered by these great faiths. Yet they have a common ancestry. They belong in the same tradition. These two forms of religion agree in their diagnosis of the nature of the crisis, of what fundamentally is wrong with us. They agree as to the nature of the cure. Religion believes there is a moral order in the universe. The American poet, James Russell Lowell, put it this way: "You've got to git up airly, if you're goin' to take in God." And no one has ever gotten up early enough to find himself awake in a world where right and wrong do not count, where cause and effect do not operate, where gravitation does not work, and where a man can sow without reaping what he has sown. Religion calls all this "judgment." "Redemption" is the religious word for the recovery of the sense that life makes sense after all.

One of these tremendous religions centers life in magnificent moral principles. Life is a moral adventure with a living God. The Commandments are a door through which to see the meaning and pathway of life. The other religious faith sees in a person the Light of the world, who becomes the Way, the Truth, and the life.

Each form of religion presents alternative kinds of fellowship. One fellowship is partly that of ancestry, of nobly and tenaciously held traditions, of a covenant of faithfulness, righteousness, and loving-kindness. The other of these religious faiths offers the fellowship of a new covenant of faith and trust, of confession and forgiveness.

There was a little girl once who was given a new dress which buttoned up the back. How hard she tried to button up that dress! She reached over her shoulders and around her body with twisting arms and curling fingers. Finally she turned to her mother and said. "The trouble with me is that I am always in front of myself."

Religion is in the business of helping people to get out of their own way; of getting people off their own hands and into the hands of God. Religion does not believe in private property in life. When you come to see your life as belonging not to yourself, not to your friends, not even to your country, but as being a gift of God to you, then the word "ought" begins to make a dent on your mind, and you say to yourself: "I ought to make something helpful, something useful, out of God's gift of this life to me; to make the most of my talents in service. I ought to take a stand against that crookedness in high or low places. I ought to make a protest or a fight against that injustice, that malicious slander, that intimidation. I ought to quit being a cheater myself."

When you were just a Nobody, it made no sense to say, "I ought." Why should you feel obligated? What difference did it make? But now that you have become one of God's Somebodies, you dare to say, "I ought," because you know that you are able also to say, "By God's strength and love and will, I can."

THE PERILS OF THE WAY

By FREDERICK M. MEEK

[*Dr. Meek, graduate of Mount Allison and Yale, is minister of Old South Church in Boston. This was the fourth lecture in the series entitled "The Work of the Pastor" delivered during Ministers' Week.*]

IN SUGGESTING that we think about the man who is the preacher and the perils of his way, I do so because the *man and his life* must always be a primary concern. It is the man who first heard God's compulsive call—be it whispered or be it the sound of a trumpet—to be the transmissive voice and the incarnated agent of the Gospel. It is the man who must attempt to live the life among his people to which he constantly summons them; it is the man who is the student of the facts of the faith, of the theology, and of all the allied areas of study; it is the man who in the crucible of his life, a crucible warmed to white heat by his own Christian experience, transforms that solid mass of Christian fact and experience into the molten flowing liquid that can be poured into other vessels. When the man, the preacher, fails (not in the sense of secular measurement but in the sense of inadequacy in demanded spiritual resource and power), look first for the cause, not to educational background, not to physical impediment, not to the recalcitrance of the congregation, but look first within at the life of the man himself.

Meanwhile seminaries and conferences and individuals do everything which the mind and the ingenuity of leaders can devise in preparing the ministry and in strengthening it for its labors, except concern themselves first with the man and the spiritual mass of his life. Indeed, in some seminaries and among some ministers there is a restraining self-consciousness about indicating by gesture or deed that the man himself is distinguishably Christian. The ideal seems to be that of being educated, alert, active members of our secular culture and society, devoted to good causes, sometimes even a little daring in that devotion, all suffused with an amiable amorphous good will. I know many apprentices in the ministry and many journeymen preachers (and that is all that we ever become) who are still strangers to the great experiences and powers of the Gospel which they presume to preach. Even though a preacher feels he understands all mysteries and all knowledge, if the man himself has been neglected, then when the occasion asks for someone with more than a man's power and strength, perhaps to speak a hard truth, perhaps to do the more difficult thing of speaking of a great love, God's love, perhaps to sustain an exhausted fellow-pilgrim as he goes through deep waters, the neglected man will reach out to draw upon spiritual powers that for him are not there, and the demand will never be honored. Spiritual mass and resource cannot be ex-

temporized on a moment's notice in some hour of need, no matter how great may be the immediate and the temporary yearning, if over the years the man has been forgotten. And his own fate of inadequacy in that demanding Christian moment is his unhappy pathetic reward. But the greater tragedy is that inevitably both his people and Christ's Church suffer.

I

Every profession has its own peculiar perils. No calling is subjected to more insidious perils than that of preaching.

The preacher knows great danger from his dependence upon words to do part of his work. The effects of this danger show up periodically. I use myself as an example. I am now in the midst of one of my periodic overhaulings of my vocabulary. Every two or three years my language begins to come too easily as I speak and write of the great matters of the Gospel. I discover that these eternal concerns call forth definite words and phrases that fit smoothly and automatically into my thinking as if a slide had slipped into a well-worn groove. Under these circumstances I am not thinking; I am simply recalling in memory things that I have thought out previously, things that at one time I had thought out by hard labor. Whenever the preacher's language comes too easily, it is a warning that attrition has worn a slide in his mind.

II

The preacher's time and its use are free to be directed by the preacher himself. Such complete freedom is given to few other men. The time at which he begins work, the manner in which he uses the hours of work, the time when he ceases work—all are largely within his own control. Unless he has the highest motives, unless his habits of work are controlled by the strongest discipline, he will find that this freedom to order his schedule leads him into desultory methods of work which make his best purposes impossible of achievement. Many a preacher has discovered that the misuse of the freedoms given to him by the life of his profession has led him into indolent, scrappy habits of thought, effort, and the ordering of life, so that in the end he has become almost incapable of hard, diligent, consistent, constructive work.

Let me be practical, so practical that if there be any intellectual snobbery in the makeup of any of us, that person will probably wonder why I take the time to speak of the matter. What time do you actually begin the work of the day? The minister in his slippers at eight o'clock and reading the newspaper at nine o'clock is an impertinence and an affront before the eyes of the Lord. You and I who labor for Him have an obligation to maintain as regular and adequate a schedule as does the most effective businessman or the most faithful employee within the bounds of our parish. We have a moral obligation to be at our desk as early as the man to whom we presume to give Christian direction for living.

You and I may not have John Wesley's enthusiasm for early hours (he advocated four o'clock in the morning), but there is a matter involved here from which a soft age shrinks—it is a matter of personal discipline. When we finally are at the desk, what is it that we do? The door is closed, and no one knows what we do except ourselves. The telephone rings, and the lady of the parsonage (the member of that blessed company of guardian angels), or perhaps the church secretary under other circumstances, says, "I'm sorry, but he is in his study." Is that word "study" a euphemism or not? What

is it that we do? Are we spending a few minutes looking at the latest magazines, and then a little time thumbing through the last book-club offering which has come to hand, and then a glance at listings of ministerial calls and removals, and then a little additional time scanning the denominational paper? Then the mail comes. And when the latest catalogues have been paged and noted, and the mail-order business with which all clergymen seem to be besieged, gone over, and some desultory hastily recollected telephone calls made, it is probably eleven-thirty o'clock, and there is not much that one can do now before the lunch hour. But the vestigial remnants of Christian conscience begin to stir. One really ought to prepare for the coming Sunday. What was the idea that we saw last week in that book at which we glanced? And what was the name of the book? Where was it that we saw it? Was it when we were at the library or was it when we were visiting that minister in the adjoining town? We meant to make a note of it, and yet somehow we did not get around to it. At that moment the sentence had stood out and demanded that we allow it entrance to our mind and to our heart that we might share it with our people. But somehow now it is gone beyond recall.

Does this brief, spotty picture have any element of truth in it for us? Only we and our God know. But it is a description of a way of life into which men very easily slip in mind and in work without the safeguard of Christian discipline around their labors.

Therefore, if the preacher would guard and save his ministry and himself, he must determine upon regular orderly methods of work, those that are suited to his personality and situation. But he ought not to be overconsiderate of himself by assuming that he is specifically different in personal character from other men in the professions and in commercial employment. Phillips Brooks urged the necessity of routine for the preacher: "Routine," he said, "is a terrible master, but she is a servant whom we can hardly do without. Routine as a law is deadly, routine as a resource in the temporary exhaustion of impulse and suggestion is often our salvation." Therefore, let the preacher determine that his labor will be directed by regularity and method and by submission to extraordinary rather than ordinary demands of performance.

III

During this time when the preacher is striving to give himself as "a prisoner of the Lord" to an orderly routine of study and effort, he is besieged furiously and constantly by demands made upon his time, the very time which he must have both for indirect and for direct preparation of himself. A Scotch preacher has said that, wherever the devil sees any preacher beginning to show promise of being effective in Christ's ministry, he disposes of him by getting on his back to ride him to death with engagements. It is very easy for the preacher to be the busiest and seemingly the most popular man in the community as he drives from breakfasts to luncheons to dinners, from clubs to societies to field days to patriotic celebrations, speaking wherever a talking machine is desired by any group of people, a talking machine that will produce mellifluous sound but without any religious sense. The ability and the willingness to say "No!" to many of these demands must become part of the preacher's life. That ability is in importance second only to his capacity to hear and his willingness to answer "Yes!" to the call of God. He may have to buy the capacity and the willingness, however, at the cost of his own conceit and pride. The fact that the

preacher speaks regularly in public in church is no reason for granting him the right and reputation of a quasi-expert in every area in which the community desires a public address. The attrition of public demands made on the preacher has worn away the soul of many an authentic messenger of God, so that there is now left only a "magna-vox" behind which spiritual perception has disappeared.

I would not set this down as an infallible rule. It does *not* mean that, when a community group or a service club asks the local parson to speak, he either refuses or else responds by serving up an omelet, in which he breaks his sermonic eggs into a sloppy mess to be warmed up and sprinkled with the paprika of current events and garnished with secular verbiage. But it does mean that he will want to be a worthy representative of Jesus Christ, a man skilled enough to discuss the basic issues of a difficult day with grace and with the saving salt of humor, witnessing in a way that will be compelling yet not piously obnoxious to those who hear him, to those eternal values which are imbedded in the structure of the world, without which neither democracy nor society will ever survive.

IV

See, too, the weathering effect of the atmosphere of the times in which the preacher lives and works—the same atmosphere in which his people live and wherein their problems arise. It is in this atmosphere that he must preach. But mental fashions, scientific discoveries, the current international temper, temporal philosophical winds, popular economic interpretations, literary fads—all have far-reaching pervasive effects upon the preacher and his thinking, upon his message and his life. All unconsciously these things may wear away the distinctive Christian feature of the Gospel, and in the process his message and thought may become shaped until they are streamlined, offering no resistance to the currents of thought and opinion of the day. The Gospel may take a form molded by the common economic terminology; the international temper may shape its conclusions; the judgments and attitudes of political and scientific leaders may assume more importance than the Christian experience of the preacher or of the saints of all time. Unless the preacher's life is well bulwarked by Christian study and experience and understanding, he will find himself eventually resting his message on assumptions which are anything but Christian, which give it a form which has no resemblance to the faith of his Master.

V

Sometimes we are deluded into believing that, if we can only intensify the effort that we make, if we can only organize and cajole men and groups into further activity on behalf of the many good causes of our time, then we will be doing more effectively our work as Christian ministers. But that way is not for us, for it is so often simply a succumbing to the pressures of the surrounding secular mood.

We are obligated to stand in the midst of the confusions and the perils of contemporary life and bear our burdens and fulfil our responsibility. And that (to our credit) most of us are trying to do. But as the pressures grow and as the evil intensifies, as secular despair increases, we who are moved by a desire for our people's welfare, so often become simply busy taut humanitarians, working for "the good" rather than Christians working for "the Christian."

"Take heed unto yourselves" lest the immediate secular present control

you, and the loudest demands for help and the shrillest cries for need divert you from both the life and the purpose of the Christian Gospel! Actually some of us have forgotten that, while we are obligated to labor in the immediate situation, it is always for the sake of a purpose that is greater than the immediate. In the last one hundred and fifty years there has been no greater, no more effective preacher of personal and social righteousness than Thomas Chalmers, the great figure of the Scotch pulpit in the nineteenth century. Chalmers once said, "I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny; in a word upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. . . . I certainly pressed the reformation of honor and truth and integrity upon my people but I never once heard of any such reformation having been effected among them." Chalmer's biographer, Hanna, tells of the change that brought him to his place of great power. Thomas Chalmers came to see that the Gospel does not immediately confront men with a demand that they be up and doing and that the Gospel is not summed up simply in struggling on behalf of the welfare of one's self or others. He came to see that the Gospel is first the story of something that God Himself has done: He has entered into the secular life of history through Jesus, and through that invasion God has disclosed both salvation and power for living to men. And when men see and know and accept that fact of God's action, then they are enabled *to do*. And Hanna, speaking of Chalmers after he had made this significant discovery, describes the man as he henceforth preached: "He would bend over the pulpit and press us to take the gift, as if he held it at that moment in his hand, and would not be satisfied till everyone of us had got possession of it." And, brethren, when we have possession of it, both we and our people, Christ-empowered, Christ-led, will go out to live, not simply as men moved by secular good will, but as men in whom God's very purpose and life are incarnated. And that makes all the difference!

VI

Then there is that pervasive temper coming from the ideas and attitudes of good respectable people, who are kindly and gracious, generous and thoughtful, who contribute to the Church and who provide part of the preacher's salary. Many of these people do not sense the social and economic and international perils and injustices of the time. And when, in the name of Christ, the preacher speaks about these perils and injustices, many of them are not always ready to believe that he actually means what he says. All too often these people treat the preacher's best Christian insights as the foibles of an otherwise interesting and enjoyable parson.

As the preacher remains with a congregation over a period of years the attrition of the atmosphere of that particular group of people begins to work upon him, so that he may end by preaching to these people the things that they want to hear, confirming them in their prejudices, reciting to them their own particular religious understandings and judgments, preaching a "class" rather than a "Christian" Gospel, excusing both pulpit and pew from attempting the task (impossible of full achievement, but nevertheless one that is always imperative to try to fulfil) of realizing the perfection of the Christian ideal.

The preacher's only protection against such attrition is to keep the ideal of the

Christian purpose alive in his own mind and heart as an alluring companion, ever walking with him, but ahead of him, encouraging him and leading him on to the end of his days.

VII

There is also the desire of many preachers to be a man among men. In this desire many an apprentice and many a preacher has believed that he can do anything, say anything, be anything, that the average man does or says or is, without harming himself or his calling. The preacher with such a point of view can be sure that the attrition of a desire to be "a good fellow" has been wearing away the spiritual foundation on which his ministry should be resting. There are many habits and deeds and attitudes which a preacher must approach with Paul's understanding. Paul was a man among men, but he realized that the man of God should be in control of the man among men and not the reverse. If a man be not willing to attempt to resist the attrition of deeds and attitudes which are not Christian, he has no business in the ministry.

All too often preachers excuse faults in themselves and expect other people to grant them indulgence. The preacher should impose the same rigorous judgments upon himself that he makes upon others. He must never think that, because he deals with spiritual things, he ought to have privileges in conduct and life. Actually he should repudiate special privileges because of his calling. The acceptance of such privileges will serve to decrease his self-respect and the respect which his parishioners have for him.

Everything that the preacher does in all his relationships with people must be conducted by at least the same standard of rigorous straightforwardness that the man in the pew expects from any other individual in the community.

VIII

Doctors say that there are certain frequent abrasive contacts which over the years may produce within the body an unhealthy growth. There are preachers who experience just such a result in their own living; contacts with the surrounding world produce an overgrown self-regard which, like a cancer, may grow out of all bounds, feeding on and eventually destroying the parent-body.

The preacher is always in the place of public prominence. For some this is fatal. They are wont to assume that their position of prominence is the direct result of their own merit rather than of their association with the honored institution of the Church.

Further, the preacher's almost unlimited freedom to speak in public on subjects of his own choosing without interruption or expressions of difference of opinion may be a deadly danger, spiritually. He may be tempted by the isolation of his self-regard to view himself as wearing the very mantle of God, and he may assume that his bumbling utterance has fulfilled the biblical words, "Let there be light."

No matter how lazy the preacher may be in preparation, no matter how faithless to the best Christian insights, no matter how dim his vision, there are usually certain impressionable undiscriminating people in the congregation who tell him that he has just preached a great sermon. If he is witless enough to believe the stupid falsehood—for great sermons come but once or twice in a lifetime—he only brings into greater prominence the seriousness of the malady of self-regard, which, if unchecked, will prove fatal to all his ministerial usefulness.

Any preacher suffering from this malady should go into his secret chamber to ponder before God the story of John Henry Jowett, who was speaking at Northfield before a group of men from the Jerry McAulay Mission. One of the mission men prayed in these words just before Jowett spoke: "O Lord, we thank thee for our brother—and now as he speaks to us, blot him out." Let this story remain with every preacher—until he is willing to say "Amen" to its petition and let him pray the latter part of it with urgency in order that he may become the more perfect transmitter of the Word which it is his privilege to speak.

IX

The preacher's privilege and responsibility of dealing with the highest themes and experiences known to man may bring deadly results to his spiritual life. It may all result in what Jowett called "the deadening familiarity with the sublime, together with "the deadening familiarity with the commonplace." Experiences which come to men and women only once or twice in a lifetime, such as a grave illness, the death of loved ones, marriage, baptism, or the life-changing experience of conversion and affiliation with the Church, are to the average member of the congregation the most memorable and the most highly emotionally charged experiences of his days. To the preacher these may become simply routine concerns, and familiarity with them may lead him to treat them without regard for their profound human values and possibilities. Human life is made or broken in such experiences; faith in God is shattered or confirmed.

The preacher may deal carelessly with the great matters of the Gospel in their relation to people. He may eventually cease to shudder at sin and even regard it complacently; he may take God for granted; the wonder in his heart at the glory by which Christ revealed God may die; the miracle of the salvation of men in which they find forgiveness and come upon great transforming power may be offered as if the preacher were simply selling cabbages or mackerel or real estate. Any intimations which may come to the preacher, directly or indirectly, warning him that he has ceased to be moved by the greatness of the Gospel, should be for him a disturbing diagnosis of the undermining of his own Christian life.

Related to the peril of habit and familiarity is that of unreality which turns the preacher into a false priest and prophet. Too frequently the fervor of the preacher comes from a past or stale spiritual experience. He has acquired a definite professional technique of fervent speech, a glib familiarity with religious words and experiences, and he simulates in the pulpit an experience which he does not feel or know. Stalker comments on how often the preacher is tempted to speak "what is merely a recollection of the conviction which he had some time before, and to use past feelings over again." Under such circumstances the preacher is at that moment living a lie before his people, and he stands condemned before God, whose messenger he untruthfully purports to be. Or it may be that the preacher gives an experience which belongs to someone else. Such is the inevitable recourse of one who has lost his contact with God.

There are two ways in which the preacher may guard against the peril of religious unreality—self-discipline and the constant cultivation of his religious life.

If he is to be the uncorrupted messenger of the Word of God, he must constantly guard himself, his personality, his habits and attitudes, by rigorous and resolute self-discipline. The preacher

is no better than his Lord, and the subduing of personal ambition and of pride is demanded of him. That is a word which people generally and which some preachers hate to hear and from which they turn. The preacher cannot allow himself to have the vision of God impaired or his own conscience dulled by soft living or by any habit which makes it difficult for him to be God's man or to keep the vision constantly before him. "The preacher . . . must walk in the way that is narrow. Every moral delinquency reports itself in his accent, every secret sin comes to judgment in his preaching." And Francis J. McConnell's word concerning the prophets must be the constant guide for the preacher's personal life, when he says that the prophets had recourse "to a simplicity which must have seemed to their world contemporaries altogether barren. It was on the emphasis on a barrenness which seemed bleak and stark that the prophets had to rely to force into Israel's consciousness the indispensability of human values." But if the preacher knows only one passion (and that is all that his life has room for) —to deliver the message of God uncorrupted—self-discipline will not be a price demanded; it will be an offering willingly made for the sake of the great ends to which his life is dedicated.

Always the final effect of the preacher's message will be in direct proportion to the time he regularly gives to the strengthening and pursuit of his own Christian life and experience. It is one of Protestantism's tragedies that multitudes of ministers spend no more time in prayer and meditation than the average businessmen who make up their congregations. The day needs for its salvation more than a message from a busy man, busy in the way in which the average man is with the affairs of business. It needs a message from a man who has shut his door to shut himself in with his God and His Master.

And there are times when that shutting of the door must be the shutting of ourselves off from many ordinary experiences which the days might bring. I recall the testimony of a minister who, in the middle of Lent, went to see a play at one of the Boston theaters. It was a cynical play centering around personal disintegration and moral depravity. To sit in the theater and to watch and to listen was to experience defilement. And this minister said to some of us at a later time that, for the rest of that Lenten season and even beyond, the channels of spiritual communication were closed, and both he and his people knew that something happened to him so that for the time being he was an inadequate transmissive agent of the Christian Gospel. So easily is the organ of spiritual perception dulled! There are spiritual risks of deed and habit and thought which we are never justified in taking. We may feel that there are many practices and deeds that are permissible, lawful, commonplace, but the determinative factor is what the effect will be upon the man himself as he seeks in his own way to mediate the Gospel. Only the constant intensive cultivation of the preacher's own spiritual life will provide him with the sensitivity, the intuition and discrimination, necessary to apprehend Christian truth for belief and deed.

In reality there can be no such thing for the preacher as an absence of sufficient time for the extremely important duty and privilege of nurturing spiritual life. Martin Luther's advice was never more apt than in the present: that the busier a man is, the more careful he must be to keep alive his practice of prayer. Private devotion and meditation are the primary ways by which the reservoirs of spiritual power and truth can be filled.

Under such circumstances the preacher preaches out of an overflow rather than out of a drought in which Christian truth and power are ladeled out in thimblefuls. Here, then, is the great personal privilege and duty of the preacher, but the affairs of organization and busyness constantly wear away and destroy his time for it.

The preacher is usually not in danger of being overcome and defeated by the gusty passions of life. The perils of his position are more subtle, insidious, and ultimately more devastating. They are dangers of personal habit or disposition—dangers arising out of the temporal atmosphere in which he must live his days. The disasters that threaten are in proportion to the responsibilities of the preacher (which are great, for they are responsibilities to God) and to the sensitivity of the spiritual life itself (which is more delicately attuned than a short-wave receiving set). In an hour when the preacher knows not, these perils may be destroying the foundations of his living, working silently, unobtrusively, and yet methodically in a way that will bring the collapse of all his powers if the attack is not halted.

The preacher's only sure defense is found in an unreserved disciplined devotion to fulfilling the demands of his calling, in the constancy and vitality of his personal experience of the faith, and in the complete commitment of himself to the keeping of Him whose messenger he is.

THE THIRD ANNUAL CHURCH VOCATIONS CONFERENCE (March 28–30, 1952)

By ROBERT ALLARD

[*Mr. Allard, who received his B.D. from C.T.S. and the U. of C. in 1950, is serving as Special Assistant to the President.*]

THE following excerpts are from letters which were received from students who attended a similar conference last year. A student from Missouri wrote that this conference "was the most enlightening and stimulating experience that I have ever had." A student from Iowa wrote that "the conference did a great deal to renew my faith in the ministry and the church as an active force in social problems of our society." Another Iowa student indicated that, while he was planning to pursue psychology as his life's work, "the conference did add to my vocational planning a strong feeling that I wanted to enter this work with a Christian orientation." From Minnesota came word that "not only did the conference give me insights into the various challenges of the church . . . it was a lot of fun and acquainted me with a lot of good fellows." A Michigan student wrote that the conference was for some "an initial challenge of Christianity—to others it was a challenge of what the Church can be in the society in which we live." A student from Ohio wrote that "I was pretty much set on the ministry before I came, but the conference gave me many new insights into the profession that I had not thought of before. Other students . . . showed much enthusiasm for the conference, and we're still discussing the thing." An Illinois student wrote that he "had a definite fear that I was going to be given a sales talk on either the ministry as a profession or the

Chicago Theological Seminary. My mistrust was short-lived. . . . I noticed no attempt at high pressure for any cause, and I deeply appreciated it." A Kansas student wrote that the conference helped him "come to a final decision how I am going to serve my God in the future." These are typical responses.

This conference is designed primarily for young men who have not definitely made a vocational decision but who have qualities and potentialities which might find their most adequate expression in some type of Christian service. The program begins with registration late Friday afternoon and continues through Sunday noon. The Seminary provides meals and lodging for all the students who are invited to attend. There are major addresses by several members of the Federated Theological Faculty, followed by small group discussions led by theological students. A tour of some of the more interesting and critical areas of the city is conducted to show the students just how the churches are trying to meet the particular problems of each situation. There is always an attempt made to relate the topics which are discussed to some type of a concrete problem. Students are encouraged to express their questions, criticisms, or doubts about Christianity, the Church, and the ministry.

Students are invited to attend whose names have been sent to the Seminary by alumni, friends, campus religious workers, and teachers. The initial response to the first announcement of this year's conference was so large that a selective process has been devised. It is expected that approximately one hundred young men from our churches and campuses will come together for this week end. It is hoped that these young men will return to their colleges and churches with a more comprehensive view of the Church's role in contemporary society, a better-informed personal faith, and a clearer vision of how they can participate in the life of the Church as devoted and competent ministers and laymen.

TEN YEARS OUT

[*The Editor asked members of the class of 1942 to give a brief account of their experiences in the decade following their graduation from C.T.S.*]

TEN years out! What wonderful, meaningful years they have been. After a year as associate minister of First Church, Pasadena, where I met and married Amy Adelle, I became minister of youth, First, Los Angeles, and minister of Immanuel of Graham, Los Angeles. Then for four years I served Vine Church, Lincoln, Nebraska. We are now in our third year here in the First Congregational Church, Marshalltown, Iowa, and have three children, Ronelle Elayne, seven; Raelene Elyse, five; Scott Roland, three.

Our lives have been greatly blessed. Many were and are the high points. Inspirational and never to be forgotten: My two years with "Doc" Lewis A. Convis; work with a man who made the impossible possible, Dr. James A. Fifield, Jr.; the continuing bond of friendship between Mr. Robert Cashman and our family; and the countless, fine experiences which have come to us through C.T.S channels, personal and institutional.

RONALD W. DICKSON

Marshalltown, Iowa

In October, 1942, we began work in an overcrowded cosmopolitan section of Los Angeles. Sponsored by the Disciples of Christ, our work is known as All Peoples Christian Church and Community Center. The early years of our work were dramatized by Cathedral Films in a picture *For All Peoples.*

Our Church has grown from two small Chinese children the first Sunday to 196 members from varied economic and cultural backgrounds including Japanese, Chinese, Korean, Negro, Mexican, and Anglo-Americans. Twenty-two clubs serve 508 persons, and our nursery-kindergarten cares for 45

pre-schoolers daily. We are now anticipating a furlough starting in March. We have three children, David, Linda, and Carol.

FRANCES ULRICH GENUNG

Los Angeles, California

The other day someone brought to me the realization of "approaching" middle age. How quickly these ten years have flown. Virginia and I left the Seminary for Portland in June of 1942 where we served the Waverly Heights Church for a period of three years. Our first daughter, now a third-grader, named Meredith Anne, was born in Portland during our second year there. In 1945 we returned to Chicago for a four-year pastorate at Mont Clare. Carla, now a kindergartner, was born in Chicago. We left Chicago again the spring of 1949 to come to the First Church in Everett.

I detect a similarity of task in all three of these pastorates. It has consisted chiefly in the organizing of the church for action in effective expression of the Christian faith. We've been having a great time, and I seek no other satisfactions than those of a parish minister.

GEORGE W. HALSTEAD

Everett, Washington

The decade since graduation from C.T.S. has been one of varied experience. I remained at Chicago for further study before taking a parish in Wilton, Connecticut, in 1944—a remarkable congregation and community, an old meeting house to be restored, an opportunity for fresh thinking about the church's life and worship. This was underscored by a winter at Mansfield College, Oxford, and travel in Europe. Four and a half years at C.T.S. as Dean of Students gave sharper focus to thought and work, especially in terms of personal encounters with students. They were significant and treasured years. Through all the decade there has been coherence and continuity which now has reached fulfilment as director of the Department of Worship and Fine Arts of the National Council of Churches. The years at C.T.S. hold many friendships. It is appropriate to mention especially Robert Cashman, who hails from the same home town and who has proved a steadfast friend, and Fred Eastman, whose witness for the arts presaged a frontier of the church where I am called to work.

MARVIN P. HALVERSON

New York, New York

Five of our ten years out were spent in the Orient. Starting with 1942, there were two years on the home mission field in the Black Hills area of South Dakota. Then after a year's graduate study at Hartford Seminary, Mildred and I set out for Madura, India.

We have come away from this term of service under the American Board considerably enlightened. In many respects the "younger churches" in the Orient have similarities to the churches of the first century. Simplicity and a primitive integrity characterize the convert in the Indian church. The missionary movement in India has resulted in a fresh rediscovery of the Bible with consequent new discoveries in churchmanship. An outstanding example of the latter is the Church of South India.

Professor Eastman was one who helped me appreciate the value of religious drama. It was a delight to find extensive use of dramatics by the Christians of India. Noteworthy is the Pasumalai Passion play, which has become sort of an Oberammergau of India, annually attracting huge crowds. I shared in making an Indian interpretation of the life of Christ.

During the past year we have taken up work in this country, in the Powder River Parish of Montana. Here we are engaged in working out some patterns of ministering to families and communities in extreme isolation. By comity agreement our church is responsible for this whole county, an area of about 3,300 square miles with a population density of less than one per square mile. I might add this is one of the few large counties in this country without any railways. There are no less than three hundred widely scattered families in this area that look to our church for leadership. Sunday school by mail and the use of the airplane and radio are techniques being tried in this region.

Certainly in these ten years out the sig-

nificance of the Christian ministry seems to me more and more important. In the day-by-day parish work, I find the minister needs, first of all, to be a pastor and counselor.

The Heckmans specialize in girls. In addition to our "Seminary" daughter, there are two others, both born in India, who help to keep us very much down to earth.

H. W. HECKMAN

Broadus, Montana

After my seminary days, I continued my studies at the University of Chicago and received my Ph.D. in 1945. From 1938 to 1946 I was the pastor of a church in Chicago. Then I joined the faculty of Wheaton College, Illinois, where I am associate professor of history. I have three children. The two sons attend college and my daughter junior high.

I appreciate deeply the ministry of the Seminary and its faculty, and feel especially indebted to Drs. Cashman and Eastman for their enriching contribution to my life.

ERNEST S. LARSON

Wheaton, Illinois

Moray (Martin, C.T.S.) and I were married in December, 1942. Two children have been born to us, Kathy, now five years old, and Freddie, two and a half. After a short pastorate in Galesburg, Illinois, I was Air Corps Chaplain for two and a half years. The next five years at Second Congregational Church, Peabody, Massachusetts, were also spent in study at Boston University School of Theology, where I received the Doctor of Theology degree in June, 1951. In October the Loring family (the youngest member of which still insists that we're "going to go to Chicago") left for Chicago and the Green Street Congregational Church, where I had been student assistant while at Seminary.

Dr. Fred Eastman was my major professor at Seminary. He guided me with great friendliness and wisdom during dubious days. I will never forget a particular hour spent in his home. My thesis was floundering, almost lifeless. The deadline was dangerously near. I forced myself to go to his home that night. I was fully convinced that my *fifth* year at Seminary was a black, unlucky cat hiding just around the corner, doomed to cross my miserable path. But Dr. Fred sent me out armed with an almost monastic regimen which was destined to kill that cat just one day before the deadline. Such power of encouragement is great.

HERBERT R. LORING

Chicago, Illinois

Elizabeth Cuthrell Munger and I moved from my doctoral studies in Duke University to serve churches in Washington, D.C., Graham and Chapel Hill, N.C., and now the First Presbyterian Church in Corinth, Mississippi, where we moved after I had taught Bible one year in Southwestern at Memphis. Our twin daughters are in the first grade.

I have given hours of thoughtful preparation to the form and content of each service of the church. The appreciation which this has met in each congregation has convinced me that to be trained for such demanding labor is most desirable. Dr. Eastman's demands for attention to details were a rewarding part of this training.

BERNARD V. MUNGER

Corinth, Mississippi

Happy and varied are the experiences of the ministry. In Ohio our most exciting adventure was digging six thousand dollars out of the earth for a bereaved but hopeful widow. In International Falls our coldest experience was a funeral when it was thirty-two below zero.

Our family is perfect with a sister for each sister and a brother for each brother. We may be farther north than any other C.T.S. graduate, but I'm sure no others have been privileged to live with people who have warmer hearts.

And I'll always have a warm heart for C.T.S.

ELMO RAY PAFF

International Falls, Minnesota

Since leaving C.T.S. I have served Unitarian churches in Urbana, Illinois, and Lincoln, Nebraska, each for more than four

years. Fifteen months at Elgin State Hospital immediately following graduation rounds out the ten years. Two children have been born to the Schugs—Mary Margaret, six, and Theeta Ann, three.

The most exciting years of my ministry have been those spent pressing the McCollum case against religious education in the public schools of Champaign, Illinois. My greatest personal growth has come from seeing the value of artistry in speaking and writing.

PHILIP SCHUG

Lincoln, Nebraska

WORLD CHURCH FELLOWS 1951–52

[*The life of the Chicago Theological Seminary is enriched by the presence of its World Church Fellows, whose residence with us has been made possible by gifts of churches, alumni, and friends of the Seminary. We have the following with us this year.*]

WILHELM BOFINGER, Neckarhalde 36, Tübingen, Württemberg, Germany. Mr. Bofinger was born October 1, 1926, in Stuttgart, Germany, where his mother and brother still live. Upon the death of his father, the management of the family business—the manufacture of fine furniture—was directed by his younger brother. Upon the completion of his studies in Tübingen—he took his final examination in February, 1951—he was appointed minister of the church of Ludwigsburg. During the war he became an assistant in the anti-aircraft and served in the army. Captured by the Americans, he was confined in an American prisoner-of-war camp for some time. Upon his release, he returned to work in the family business and finally decided to enter the ministry. Mr. Bofinger is actively concerned with the relation of the workingman to the Protestant church. After his return, he hopes to work in Stuttgart in a working-class church.

CORNELIS WILLEM BOLLE, Kneppelhoutstraat 31, Leiden, Holland. Mr. Bolle was born December 2, 1927, in Dordrecht, Holland. He has an older sister and a younger sister, the latter married. Growing up in Leiden, he became active in the youth program of the church. He has been a member of the Liberal Christian Youth Movement, for which he served as a member of the national board, and the Liberal Christian Student Movement. Mr. Bolle is interested in swimming and music and plays the piano and clarinet. During his last year at Leiden he was president of the Liberal Student Movement. His special interest in the church is to understand these groups now neglected by the church, particularly in the labor area, so that the church may be better equipped to be of service to them. Unable to finish his degree before coming to Chicago, he will complete his work in November, 1952.

DAVID RHENIUS DEVAPRASAD, Gurukul, Kilpauk, Madras, India. Mr. Devaprasad was born August 20, 1904, in Madras. He received his B.A. in 1924 from the Madras Christian College, his licentiate in teaching from the government teachers' college in 1937, and his B.D. from the All India Lutheran Theological College, with the diploma being granted by the Gettysburg Theological Seminary, Gettysburg, Pennsylvania. He teaches religion and systematic theology in Lutheran Theological College, Madras, India. His father and grandfather before him were ministers of the Luthern church in India. From 1943 to 1947 he was minister of the largest Tamil church in Madras, the God of Refuge Church.

He is secretary of the Madras Christian Council, which is responsible for the medical, educational, industrial, and social service work among the Christian people, numbering 11,250,000. Bishop Hollis, who visited the Seminary last fall, is a member of this group.

Mr. Devaprasad is a member of the governing board of the Bible Society of India, an honorary member of the Authors of Christian Literature Society in Madras, a leader of the Commission on Worship, of the Federated Evangelical Luthern Church in India, consulting member on evangelism for the World Lutheran Conference at Geneva in 1952. He has written a commentary on the book of Psalms in Tamil. He is a joint author of two books in English called *Christ and the School Child* and *Ways of Worship*. He is also translator of Emil Brunner's *Our Faith* into the Tamil language.

He is married and has eight children, in addition to one daughter who was adopted several years ago. Through the years Mr. Devaprasad has proved to be one of the outstanding leaders in the Lutheran church in India.

HELLMUT MATZAT, Erlangen, Fahrstr. 15, Erlangen, Bayern, Germany. Mr. Matzat was born May 28, 1927, in Tsingtao, China, of Lutheran missionary parents sent out by the Berlin Lutheran Mission in 1922. From 1925 on, they were supported and taken over by the American United Lutheran Mission. Working in an outlying mission station, his father died in 1930; his mother continued to work, however, first as a nurse and catechetical teacher, then as a leader in women's work. In 1946 she too died in China. The one brother still living is now a student at Clark University in Worcester, Massachusetts. One brother was killed in service in Germany during the last war, and a third brother died of throat cancer.

Mr. Matzat was educated in Tsingtao, China, in the province of Shantung, and for some time worked as assistant to a German missionary doctor there. Returning in 1946 to Germany, he began his theological studies, planning to go to the mission field after the completion of his work.

Anxious to take up his work in the parish ministry, he plans to serve in an industrially centered or labor-centered church. He is a member of the Student Association for Missions and for a time held the office of dean of students at Erlangen. While in America, he is going to study comparative religions and hopes one day to go to the mission field again.

ALUMNI NOTES

Compiled by EULALIA *and* DAN WILLIAMS

1951. *Charles* and *Jane Erickson* write glowingly of their new home and first pastorate in the Federated Church of Demorest, Georgia. Chuck also teaches part time and acts as chaplain at Piedmont College.

1951. *James M. Gustafson*, who is doing graduate study at Yale Divinity School as a Ford Fellow of Chicago Seminary, is carrying a full scholastic load in addition to being minister of the Northford Church. Address: Old Post Road, Northford, Connecticut.

1951. *Eula Redenbaugh* is on her way to the Philippines under a three-year appointment by the Methodist Board of Missions. She will be a special student worker. Her address after May 1, 1952, will be: 431 P. Paredes, Manila, P.I.

1948. *Helen Meserve* moves on April 1 from Chicago to the First Presbyterian Church of Brownsville, Texas, where she will be director of religious education.

1948. *Miles* and *Florence Shishido* send greetings from Olaa, Hawaii, where Miles has been pastor of the Keaau Congregational Church for two years. He also keeps busy by serving as a member of the executive board of the YMCA, the district committee of the Scouts, on the lay advisory committee of the Department of Public Instruction, on the executive committee of the Congregational Churches, and as president of the Hilo Christian Workers Fellowship. Florence is the busy mother of Nathan, aged two.

1948. *Iver Yeager* is director of Congregational and E. and R. student work at the University of Chicago. He is also minister of the Church of Our Master in Chicago. He is continuing work on his doctoral dissertation. Iver and Natalie have a third child, Ruth Marie, born October 21, 1951.

1947. *Merle Dorsett* is teaching in an interracial junior high school in Denver, Colorado, in a "low economic, high delinquency area that is both discouraging and challenging." He and Audrey are active in the Kirk of Bonnie Brae, of which *Gene Van Kranenburgh* ('49) is minister.

1946. *Curtis* and *Dorothy Lindahl*, at Princeton, Minnesota, have been busy with the ninety-fifth anniversary celebration of their church. Dorothy wrote an anniversary play describing the history of the church (this was written up in *Advance*) and later wrote and produced an operetta for children entitled "Cinderella."

1945. *Bob* and *Helen Grant*, now at the Congregational Church at Hall, New York, extend an invitation to any friends who may be visiting in the Finger Lakes region to drop by and see them. They are just south of Routes 5 and 20.

1945. *Serge* and *Doris Hummon* moved last August from Arena to Madison, Wisconsin, where Serge is assistant superintendent of the Wisconsin Congregational Conference. Since September he has been getting acquainted with the churches from Lake Superior to the Illinois line. Doris is directing the choir at Plymouth Church.

1944. *Margaret Baker* was married to Deane A. Tack at Santa Fe, New Mexico, on December 28, 1951. The Tacks are at home at 593 Sturtevant Drive, Sierra Madre, California, where Mr. Tack is teaching art and music. He is also soloist in the First Presbyterian Church of Glendale.

1944. *Don Bartholomew* has moved from Lisle to Geneseo, Illinois.

1944. *Ernest Schlaretzki* has returned to his teaching at Oklahoma A. and M. after a year as visiting professor of philosophy at Cornell University.

1943. *Gordon* and *Betty Baker*, who write enthusiastically of their brand-new church edifice in Shafter, California (Union Congregational), hope that C.T.S. friends traveling to the General Council in Claremont next June will stop for a visit in Shafter. They are eighteen miles northwest of Bakersfield, six miles off of U.S. 99. They promise a warm reception both from the weather and from the family.

1942. *Karl Baehr* is executive secretary of the American Christian Palestine Committee. Last summer he led a party of twenty Christians through Lebanon, Jordan, and

Israel. His wife, Anne, was a member of the party. He has two children. The Baehrs live at 44 James Street, Hillside Heights, Hyde Park, New York.

1942. *Arthur E. Bomers* is moving from the Union Congregational Church in Sandstone, Minnesota, to the Hurley Union Church, Hurley, New Mexico.

1942. *Marvin Halverson* is now living at 131 West Eleventh Street, New York 11. He has just been appointed director of the department of Fine Arts and Worship for the National Council of Churches.

1942. *Dorothy Murdock Hill* and her husband, John, have had a second son, James Thompson, born August 10. The Hills' latest address is 1039 South Jefferson, Albuquerque, New Mexico.

1941. *Phil* and *Shirley Palmer* announce the birth of George Wedd, on January 3, in Evansville, Indiana.

1940. *Emerson Shideler*, now teaching philosophy in Iowa State College, read a paper on "Philosophy for Technicians" at the recent meeting of the Iowa State Philosophical Association.

1938. *Grace Hadley Macmillan* and her husband, Dick, are now living at 31 Stone Lane, Levittown, Long Island, New York. Mr. Macmillan is an engineer with the Sperry Gyroscope Company. The Macmillans heard *Mitsuo Aoki*, '43, preach as guest minister in the Congregational Church of Wantaugh. They are now active members of that church. Levittown is the new model community about thirty miles from New York City.

1938. *Elmo* and *Ruth Wolfe* have returned to Oklahoma after some time spent at the Tuolumne Cooperative Farm near Modesto, California. Elmo is now associate minister in St. Paul's Methodist Church, Muskogee, Oklahoma. The Wolfes have four children.

1937. *Don* and *"Pete" Bourne* are in the First Congregational Church of Osage, Iowa. The church burned to the ground on a Saturday in November. The following paragraph is selected from the church calendar for the first service of worship following the fire.

"For many months the scattered rubble will remind us of our loss. But each day we shall strengthen one another, each week as we worship together we shall feel our strength and our faith, and as each month goes by we shall be planning together, working together, looking to the day when we will walk together to our new place of worship. For walls can rise again before the face of a people who are determined, by the grace of God, to build a sanctuary and dedicate it to Him!"

1937. *Philip* and *Laurie Sarles*, after a long pastorate in the Rogers Park Congregational Church, Chicago, have moved to the Mayflower Congregational Church of Detroit, Michigan. Their new address is 18021 San Juan, Detroit 21, Michigan. Phil recently received the honorary degree of Doctor of Divinity from Tillotson College on whose board of trustees he has served for some years.

1936. *Reginald Helffrich* made a sixty-nine-day round-the-world tour, beginning in December, as a representative of the National Council of Churches. His survey of human needs will be used in preparation for the "One Great Hour of Sharing" campaign.

1935. *Kroum Jordan* has moved from Weymouth Heights, Massachusetts, to the Federated Church, East Orleans, Massachusetts.

1934. *Roger* and *Jean Hazelton* with their three children are spending a year in Paris, where Roger is doing research on a Fulbright Fellowship.

1931. *Kirk M. Dewey* has gone to the First Congregational Church, Billings, Montana, to be minister of parish activities. *Esther Ewell*, '34, is director of Christian education.

1931. *Milton Maxwell* has been collaborating on a revision of a textbook in introductory sociology scheduled to appear in May, 1952. The Maxwells' address is 509 Fisk Street, Pullman, Washington.

1928. *Horace Goodell* has moved from the Fifth Avenue Church, Minneapolis, to the Antioch Church, Frankfort, Indiana.

1922. *Saisuke Iwakami* has retired from missionary work at the age of sixty-six. His address is: Caixa, Posta 338, São Paulo, Brazil.

1899. *Frank E. Bigelow* and his wife, who have been living at the Memorial Home Community, Penney Farms, Florida, are now going, as he writes, "to join the saints" at Pilgrim Place, Claremont, California.

1899. *Hiram B. Harrison* was married December 7, 1951, to the former Mrs. O. E. Von Oven, and has moved from Houston, Texas, to 915 Burchett Street, Glendale, California.

BOOK REVIEWS

Liberal Learning and Religion

Edited by Amos N. Wilder. Harper, 1951. 338 pp. $3.75.

Certainly one of the pressing problems of our culture which needs both to be thought through more thoroughly and also to be worked out more effectively is that of the relation of religion to higher education. This collection of essays, prepared by members of the National Council of Religion in Higher Education, is a contribution to the "thinking through" process.

There is no question that this volume merits careful reading and serious study. Written by persons of prominence in the fields of religion and education, it brings a wide assortment of issues into review and provides a thoughtful analysis of many of the problems involved. There are discussions of the implications of religion for the academic curriculum in its various branches, the natural sciences, the humanities, and the social sciences. Consideration is likewise given to certain specific and very practical problems, such as the teaching of actual courses in religion, the development of services of worship on the college campus, and the preservation of academic freedom. And, further, there are still other treatments of a more general character which seek to analyze the mind of the university and the place of religious and moral values in the life of contemporary higher education as a whole.

However, in spite of the provocativeness of these essays and, indeed, the superlative character of some of them, this reviewer is unhappily left with something of a feeling of vagueness about it all. What he wishes primarily is that there might have been within them a more specific, thorough, and consistent handling of the main problem involved in the relating of liberal learning and religion, namely, that of erecting a philosophy of education which recognizes religion as more than just another set of ideas and takes into account its claim for a position of centrality in the whole of life. One finds in these essays much interesting and stimulating writing around the edges of the problem and certainly occasional thrusts toward the center but no head-on grappling with the issue itself. Thus, the volume fails to deal specifically with what is central and consequently to achieve both a significance and an inner clarity of the sort one would desire from it.

It is to be hoped that this volume will be widely read. There are many penetrating and well-phrased insights within it. But it is also to be hoped that its contributors, or others like them, will attack more fully in the near future the more central problem itself.

John von Rohr

Claremont, California

Rufus Jones Speaks to Our Time: An Anthology

Edited by Harry Emerson Fosdick. Macmillan, 1951. 289 pp. $4.00.

The publishers have a sure hit in this combination that links Rufus Jones and Harry Emerson Fosdick. Both have demonstrated distinguished ability in religious leadership throughout the last half-century. Before he died Jones had written fifty-seven books, hundreds of articles and editorials, and uncounted tracts. He had addressed thousands of meetings, large and small, in America, Europe, and Asia. Among the leaders in whose hearts he lighted a candle, Dr. Fosdick is probably the best known and most beloved. Now, as a labor of love, the latter has compiled and edited this anthology of selections from the numerous writings of Rufus Jones. Admirers of both men will make a place for it among the books cherished for their power to rekindle the candles of the Lord.

Dr. Fosdick has classified his selections in twelve chapters each headed by a question—"Where Is God?" "How Does God Reveal Himself?" "What Is Man?" "How Explain Conscience?" "What Is Vital Religion?" "Is Science Enough?" "What Is True Mysticism?"

"What Does Prayer Mean?" "What Is the Matter with the Church?" "What Is the Christian Way of Life?" "How Deal with Dark Days?" "Who Are the Quakers?" "Why Believe in Immortality?" In the selections under these questions he has sought to stimulate the reader to go directly to Jones's own books for a further exploration of his contributions as a mystic, a teacher of philosophy, a leader and reformer in the extension of Quaker service throughout the world, and as an interpreter of vital religion to the present generation.

As the editor forecasts in the Introduction many readers will regret the omission of some of their favorite passages. This would be inevitable in any anthology of the works of such a voluminous writer. But this reviewer has a different regret: the editor has not indicated to what audience Rufus Jones was speaking or writing in the various passages quoted. As a result the style varies from passage to passage within each chapter. Rufus Jones addressed all kinds of audiences and all ages of human beings—and his style varied with his audience. When he lectured to philosophers, he could be as abstract as Whitehead. When he talked to young people, he could be as humorous and vivid as Will Rogers. Moreover, Jones's thought and emphases changed with his mental and spiritual development through the decades.

On the basis of this criticism I would suggest that when the next edition of this notable anthology appears it carry an appendix which goes beyond the present list of books and articles quoted. It should give brief notes indicating for what audiences they were respectively designed. Such an appendix would explain the variations in style. It would also provide a more explicit guide to the reader searching for his place among those whose hearts Rufus Jones sought to "call home to quietness."

FRED EASTMAN

AN INTRODUCTION TO THE NEW TESTAMENT

By Richard Heard. Harper, 1951. 255 pp. $3.00.

This volume by a university lecturer at Cambridge University combines an "introduction" with other elements welcome to the thoughtful reader. Thus the author discusses the religious implications of modern criticism. He not only deals with the analysis of the Gospels and their tradition but also summarizes the picture of the life of Christ that results. Further on, after discussion of the Apocalypse, there is a general treatment of the apocalyptic element in the New Testament and of Jesus' relation to it. This reviewer must both testify to his admiration for the excellence of the conception of the task and the clarity of writing and at the same time register his dissent with some of the views presented. In a book of this kind it is not possible for the author to argue out fully the positions he takes. We would however have thought that his commendable view of the Gospel material would have led to a less traditional picture of Jesus' self-consciousness and to a less defensive treatment of Jesus' eschatology. No two scholars, however, will hold the same views about many matters, and we believe that the book will be a most useful one to many readers.

AMOS N. WILDER

THEOLOGY OF THE NEW TESTAMENT

By Rudolf Bultmann. Translated by Kendrick Grobel. Scribner's, 1951. 352 pp. $3.50.

The author, professor at Marburg University, is best known as one of the founders of form criticism. Besides being one of the most distinguished New Testament scholars in the world today, he is also the focus of contemporary theological debate abroad in view of his discussion of the "myth" element in the canon. His recent lectures in this country have aroused wide interest. The present volume deals with the subject matter through Paul, and it is to be hoped that the rest of the work will be translated. This is a major publication in the field. It is not an easy book to read, but those who have had seminary courses in the Bible will find it both an illuminating, up-to-date presentation of the various aspects of New Testament thought and an invaluable reference work. The author conceives his task as that of historian. "New Testament theology consists in the unfolding of these ideas by

means of which Christian faith makes sure of its own object, basis and consequences." The main part of the book begins not with the message of Jesus, which is viewed rather as one of the presuppositions of the message of the Church, but with the message of the earliest Church. There is then a long section on the "message of the Hellenistic church aside from Paul." The author is particularly valuable in this picture of Hellenistic Christianity and its various borrowings. The theology of Paul as described corrects long-standing misconceptions, especially with regard to the important terms "body," "flesh," etc., and takes on a special vitality from the existential emphasis which gives unity to the whole work. Those who are familiar with this author's book on Jesus published in English as *Jesus and the Word* can judge somewhat of the character of the first section. What makes this book so valuable is the mastery of detail that lies behind every sentence and every judgment and the insight into Christian freedom and responsibility which makes itself felt even in a work which is first of all one of exposition.

AMOS N. WILDER

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THE JOY OF STUDY

Edited by Sherman E. Johnson. Papers on New Testament subjects in honor of Frederic C. Grant. Macmillan, 1951. 163 pp. $2.75.

The editor, a Chicago Ph.D. and now dean of the Church School of the Pacific, speaks in his Introduction of how he first learned to appreciate the fun of study from the man to whom this book is dedicated. The "sheer joy to be found in wallowing in the Old Testament, Tannatic rabbinism, the New Testament, the Church Fathers . . ."—this is something well worth discovering. The papers contributed reflect a variety of such study. Here are papers by many of our best-known teachers of the Bible as well as by some of the younger friends of Dr. Grant. That some of them are modest in character does not belie their testimony to the zest of study, and each opens up some area of wider interest. Mention may be made of the important short article by Clarence T. Craig on the "Body of Christ" and the richly documented paper of A. D. Nock.

AMOS N. WILDER

THE FOUR GOSPELS: A STUDY IN ORIGINS

By B. H. Streeter. Macmillan, 1951. 600 pp. $3.75.

This is the seventh impression of this great work first published in 1924. Though changes of detail were made in the earlier impressions and two prefaces added, its general character and theses remain the same. After a chapter on "The Selected Four," Part I is given to textual matters. Streeter's advances here over the position of Westcott and Hort have been widely recognized. The rest of the book deals with the synoptic problem, the Fourth Gospel, and synoptic origins. We find here the well-known argument for Proto-Luke, a document made up of Q and L, viewed as the basic source of the Third Gospel. The related "four document hypothesis" seeks to establish independent sources in Matthew and Luke (i.e., M and L) which, because they could be assigned to special localities, would have all but equal authority with Mark and Q. These proposals have not been generally accepted, but Streeter's attention to the question of local origin in connection with both text and Gospels has proved fruitful. He became aware of the rise of form criticism in time to allude to it in the Preface to the fourth impression. He saw it as supporting his position. Varying oral traditions in different places might well produce the independent but overlapping sources which he identified. But more recent study has been inclined to explain the differences we find, for example, between Matthew and Luke in their use of common material to the free hand of the evangelists. The chief observation we can make about the work is the relative absence of tradition-criticism and all that we mean by life-situation method. Streeter was concerned above all with literary criticism. If we note Grant's work with Mark, Bacon's with Matthew, and Cadbury's with Luke, we can recognize the greater adequacy of such methods. Yet Streeter's work remains an invaluable tool, and many sections of it are of permanent value.

AMOS N. WILDER

THE RELIGIONS OF MANKIND

By Edmund Davison Soper. 3d ed. rev. Abingdon-Cokesbury, 1951. 245 pp. $3.50.

I read the first edition of this book long ago in Seminary; therefore, I was eager to discover the degree of revision. And I received an unexpected thrill. It is remarkable how improvement of style, rearrangement of presentation, and a modification of emphasis can change a book. The typography of the new edition is incomparably better, and I am inclined to say the same thing for the approach to the religions of mankind. There seems to be a deepened comprehension of the struggle of *mankind* toward light and a larger sympathy with the primitive, the ancient Egyptian, the people of India, China, and Japan. Whereas the earlier editions call attention to differences between ancient men and ourselves, the third edition by omissions and additions causes the reader to have a sense of identification with the movements in other periods and in other lands. This is the result, I believe, of a wisdom which has crowned the career of Dr. Soper, so that he comes to the closing years of a long and productive life and publishes a revision which presents the old materials in a new way.

An obvious difference in the new edition is the omission of the chapter on Zoroaster and the substitution of an additional chapter on the religions of India in which he treats Zoroastrianism in the section devoted to Parsiism.

Recent developments are noted, such as in Hinduism since Indian independence, in Japanese Shintoism and Buddhism since the end of World War II, and in Christianity as seen in the new theology.

This edition has an introductory chapter on the study of religion, followed by chapters on Animism, the religions of Egypt and Mesopotamia, the religions of Greece and Rome, the religions of India (two chapters), Buddhism, the religion of China, the religions of Japan, Judaism, Mohammedanism, and Christianity. It is delightful reading because of typography, style, and method of presentation.

BRYANT DRAKE

La Grange, Illinois

BERNARDINE REALINO

By Francis Sweeney, S.J. Macmillan, 1951. 166 pp. $2.75.

This book begins with several pages of vivid description of the Renaissance world. On the first page is this passage: "Bologna lay below, a hexagonal bulk of city set in its five miles of walls, the narrow streets like cracks in a great cheese." However, the narrative of the life of Realino, who was beatified in 1896, and canonized in 1947, is rather prosaic. The first half of the book tells of the life of an able young man in his student days and his career as a government official. At the age of thirty-four he entered the Jesuit order, and the latter half of the book selects those incidents which demonstrated his sainthood. Miraculous cures and visions are touched upon lightly but are accepted as evidence. He was assigned to Lecce in southern Italy and erected a great church and established a Jesuit college and served in humility and with a Christlike spirit, distinguishing himself particularly as a friend of the poor and of prisoners. A sentence on page 109 characterizes him: "His mission was not to the multitudes but to a multitude of individuals." Woven into the narrative are many brilliant descriptions of Renaissance life. I was especially interested in the author's insight into university life of the times.

The reader will be impressed by the analysis of the saints which begins on page 134. The closing pages narrate the behavior of the people of Lecce, when, after over forty years spent in their city, it was evident that Realino was nearing the close of his long life. The townspeople portray a strange mixture of genuine affection and hysterical greed.

BRYANT DRAKE

La Grange, Illinois

FORM AND SPIRIT

By J. H. Badley. Beacon Press, 1951. 247 pp. $3.25.

Why did man turn to religion through all the centuries? What did he find in this search for help? Have we come to the end of the search—or are men still searching and with what success? To answer these questions, the

author provides a very readable orientation in Zoroastrianism, Hinduism, Buddhism, Confucianism, Judaism, Mohammedanism, and Apostolic Christianity. Then the search turns to an examination of religious man's approach to worship, God, salvation, immortality, and morality. Though at first it might appear that the author is intent upon a study of comparative religions, it turns out that his purpose is not to compare but to note man's ever recurring sense of need for religion.

Badley's comments on the highlights of man's religious discoveries, on what has been outgrown by the changing generations, and what lessons modern man may well find are yet to be learned—all are stimulating and rewarding to the reader.

He disagrees with Bishop Henson's quotation that "the modern world has no use for religion in any form." Rather he says that man's inherent need of the spirit will secure its answer in something more than a void. So, says Badley, new manifestations and new mental or emotional outlets for today's (or tomorrow's) religion in Christendom are inevitable. He offers some penetrating comments as to the possible tools with which the new religion may be built—and even provides the general outlines of a blueprint for this structure. For the man or woman who is not so much interested in religious forms as in spiritual attitudes, this book will be good reading. These pages, as the author says, speak "to any who may feel that without some kind of faith and worship fulness of life is no more possible than without beauty or affection, and who see in the life of the spirit that which is of greatest moment in any age."

JAMES F. FINDLAY

Springfield, Missouri

THE COSMIC CHRIST

By Allan Galloway. Harper, 1952. 274 pp. $4.00.

The author begins with a study of Judaism as a redemptive faith. Since this faith rejected any dualistic solution of the problem of evil, it was forced to develop toward a doctrine of cosmic redemption expressed in the cosmic symbolism of apocalyptic. The idea in the New Testament reveals that the ministry of Jesus laid great emphasis on his universal mission as seen in the belief that his power over the demonic forces in the earth gave his mission and power a universal and cosmic significance. Further New Testament study leads to the conviction that Christ came not only to individuals but also to the whole universe and was significant for the whole creation. The whole Jewish outlook was toward the conviction that the farthest parts of the universe were related in some positive way to the act of redemption. There follows a summary of the views on the problems of good and evil and the redemptive work of Christ down through the centuries, giving special consideration to the unconvincing views of Kant and Hegel.

The author defines cosmic redemption as "that aspect of the redemptive work of Christ which manifests the love of God in relation to the physical status of persons." He summarizes his discussion of the problem of suffering as resolving itself into the problem of the relation of the personal and the impersonal in the world. The New Testament conception was that Christ in destroying the power of demons overcame the tension between the personal and impersonal. For men today it means that Christ by his sacrifice has transformed the impersonal and meaningless nature of our environment. His power works in and for us as we come to have a personal relation to Christ and yield ourselves to him in complete loyalty and devotion. In this relationship we are able to discover that Christ has "restored all evil to a place within the intrinsic meaning of the world, so that it is no more radically fallen evil, but evil as conformable to the forgiveness of God, and therefore in the midst of its pain, to the peace of God." This is a scholarly work done with philosophical and theological understanding and religious insights. It should be helpful in giving modern Christians a more unified system of thinking and guidance in realizing the power and mission of Christ to cast out some of the demons that seem so real, personal, and dynamic in the life of our present world.

W. A. ROWELL

Beloit, Wisconsin

THE BOOK OF THIRTY CENTURIES

By Stanley Rypins. Macmillan, 1951. 420 pp. $7.00.

This volume by Stanley Rypins, versatile professor of English at Brooklyn College of the City of New York, is a contribution to the history of the Bible especially in the areas of text and English translation. There is an emphasis throughout on the Old Testament, the author doubtless having a special interest as well as linguistic competence here; and much of the treatment also reflects a particular regard for literary criticism. The data on English Bible are presented chiefly from this standpoint.

The first six chapters deal with the biblical text. The introductory matters are well handled, though certain areas of patristic and versional evidence are only lightly touched upon. A great deal of space is devoted to the illustration of cause and correction of variant readings. Here the author fairly revels in textual corruptions, and, although this is probably the most valuable part of the book, the average reader is apt to be discouraged by an excessive amount of data which are necessarily very technical in character. There is no survey of the history of text criticism, and the data on printed editions are mostly limited to the early period (fifteenth–sixteenth centuries). The latter material is included in a chapter which treats also the Hebrew, Latin, and the early vernacular translations, especially, English, German, and French. This is followed by an account of the modern English version, which affords interesting exemplification of problems of translation, particularly in regard to literary style. A final chapter illustrates the application of "higher criticism" in three areas of biblical study (Pentateuch, Synoptic Gospels, Canon). But this survey is mostly limited to literary criticism and also neglects significant developments of the last several decades.

The book is well written, though tending to be a bit discursive in spots, and it seems phenomenally accurate typographically for this sort of material. The chief weaknesses are a disproportion in emphasis and content and a lack of contemporaneity in several of the areas treated. Nevertheless, it will provide many hours of profitable and fascinating reading and study to anyone interested in the Bible and its history.

ALLEN WIKGREN

FOUR PROPHETS OF OUR DESTINY

By William Hubben. Macmillan, 1952. 163 pp. $2.75.

These four apocalyptic horsemen—Kierkegaard, Dostoevsky, Nietzsche, and Kafka—were not without honor, save in their own generation of a hundred years ago. Each, in his own way, was an outsider in the society which produced him and was both the end product of a dying civilization and the clairvoyant prophet of coming chaos. With the exception of Dostoevsky, who achieved some recognition in his later years, the world rejected the messages of these writers during their lifetime. They have come into their own in this latter day because we of this generation have seen that their prophecies have in large measure come true.

William Hubben, a Catholic turned Quaker, teacher at the George School, and editor of the *Friends Intelligencer*, has done an interesting study in these profiles of men whose lives were markedly different, but whose contributions toward the shaping of the modern mind bear a striking similarity. His portrayal shows up the subjects as spiritual relatives against the background of a self-assured society which is now in the agonies of a new orientation. Certainly the spiritual crisis which they foresaw is the root cause of the social and political anxieties of the present time. Insisting that we cannot rightly understand these anxieties unless we are familiar with the products of these minds, and taking the prophet's mantle upon himself, the author concludes: "They could arise only in a period for which their message came too early in order to speak to us who must see to it that their message does not come too late."

GEORGE D. ALLEY

Dundee, Illinois

QUESTIONS PEOPLE ASK

By Robert J. McCracken. Harper, 1951. 188 pp. $2.50.

This is the kind of preaching you would expect from the pulpit made great by the in-

comparable Harry Emerson Fosdick. But it isn't Dr. Fosdick. I mean that it is not an imitation. Dr. McCracken is fresh and original. These sermons are personal. They are answers to personal questions; they are addressed to individuals; and they are drawn from personal faith and experience. There must have been personal responses, too. Dr. McCracken has drawn on a wealth of reading and thinking in preparing these sermons. He is a master of dignified and pointed illustration.

The title of this book is not a misnomer. These are questions people *are* asking. They are not strawy and hypothetical. "What Is the Case for Personal Survival?" "Why Does God Hide Himself?" "How Does One Learn To Pray?" "Why Did Jesus Die?" and others, and for myself, the best, "Where Can We Find Security?" His answers are not new to anyone who has continued to read his theology and has wandered a bit through the popular environs of psychology, philosophy, and science. But these answers are well formulated, strongly documented, brightly illustrated, and directly stated. Undergirding every answer are firm Christian convictions. We would like to hear more from Dr. McCracken. The chances are we will.

MITCHELL T. ANCKER

Chicago, Illinois

THE CHURCH MILITANT

By Harold A. Bosley. Harper, 1952. 157 pp. $2.00.

Many people eagerly attend the First Methodist Church of Evanston, Illinois, each Sunday for its fine music, uplifting worship, but most of all for its great preaching. Ernest Tittle established it, and Harold Bosley maintains it. The one flowed into the other with almost unbroken impact. Big in mind and body, facile of expression, and a master of emotion, Dr. Bosley ministers ably to his parish and community.

In this thin book of sermons we see his mind at work on Christianity in its broadest community. Six of the sermons formed the Carnahan Lectures at the Union Theological Seminary of Buenos Aires. All were preached in his own church as well. The Church Militant "centers its life and faith in one who was killed as a trouble-maker yet who, today, confronts mankind as the only hope of a world being done to death by troubles of our own making." The first six chapters set forth the tradition, the message, the book, the people, the life and witness, and, finally, the vision of the Church. The last four are "What Is the Church?" "What You Owe the Church," "What the Church Owes You," and "How Friendly Are You to the Church?" They are uniformly good to read and provocative of thought and growth in minister and layman.

ROSS CANNON

Wilmette, Illinois

GO INQUIRE OF THE LORD

By Gerald Kennedy. Harper, 1952. 125 pp. $1.50.

Bishop Gerald Kennedy, the outstanding young bishop of the Portland, Oregon, area of the Methodist Church, always speaks and writes well! This new little book of 125 pages entitled *Go Inquire of the Lord* is no exception. In substance the contents of this book are the Quillian Lectures which Bishop Kennedy delivered at the Candler School of Theology, Emory University, in January, 1951. But as the material has been rewritten and presented in book form, it has been given with the layman in mind rather than the university audience. In fact, as one reads, the chapters seem less like lectures than like sermons, so homiletical is the author's style and approach.

The six chapter headings are searching religious questions which sensitive Christians are compelled to ask themselves these days. And Bishop Kennedy's answers reveal great religious insight and are down to earth, understandable, and applicable to life as the average churchman knows it. It isn't that the book includes any revolutionary, startling, new ideas but rather that it systematically presents the best current thought on these practical life-problems with such clarity and effectiveness. The book is extremely rich in illustrative material. All in all, it's an outstanding little volume —good to place in the hands of the laymen of our churches and stimulating for the parish minister too.

DAVID M. HELD

Oak Lawn, Illinois

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:	*Bultmann, Rudolf. Theology of the New Testament
	*Johnson, S. E. (ed.). The Joy of Study
	Matthews, W. R. The Problem of Christ in the Twentieth Century
Church History:	Drummond, A. L. German Protestantism since Luther
Missions and Comparative Religions:	Herberg, Will. Judaism and Modern Man
	Wach, Joachim. Types of Religious Experience
Psychology:	Benedict, A. E., and Franklin, Adele. Your Best Friends Are Your Children
	English, O. S., and Foster, C. J. Fathers Are Parents, Too
	Gesell, Arnold. Infant Development
	Langdon, Grace. These Well-adjusted Children
	Ruesch, Jurgen. Communication: The Social Matrix of Psychiatry
Philosophy, Theology, and Science:	Bertocci, P. A. Introduction to the Philosophy of Religion
	Booth, E. P. The Greater Church of the Future
	Buchler, Justus. Toward a General Theory of Human Judgment
	Dillistone, F. W. The Structure of the Divine Society
	Flewelling, R. T. Conflict and Conciliation of Cultures
	Hoyle, Fred. The Nature of the Universe
	Jordan, Rudolf. The New Perspective
	Loos, A. W. (ed.). Religious Faith and World Culture
Practical Theology and Worship:	Chappell, C. G. The Seven Words
	*Green, Bryan. The Practice of Evangelism
	Hiltner, Seward. The Counselor in Counseling
	*Jones, Rufus. Rufus Jones Speaks to Our Time: An Anthology
	*McCracken, R. J. Questions People Ask
Social Ethics and Sociology of Religion:	Aptheker, Herbert. Documentary History of the Negro People in the United States
	Hallenbeck, W. C. American Urban Communities
	Rose, Arnold (ed.). Race Prejudice and Discrimination
	Smith, T. L., and McMahon, C. A. The Sociology of Urban Life

* Reviewed in this issue.

Religious Education:

NATIONAL CONFERENCE ON RELIGION. God's Purpose and Our Task in the Schools
MADDEN, W. E. Religious Values in Education

Biography and Literature:

BROOKS, VAN WYCK. The Confident Years: 1885–1915
LAGERKVIST, PÄR. Barabbas
MARSHALL, CATHERINE. A Man Called Peter
SMITH, BRADFORD. Bradford of Plymouth
TETTEMER, JOHN. I Was a Monk

EVAH KINCHELOE, *Librarian*